

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION
MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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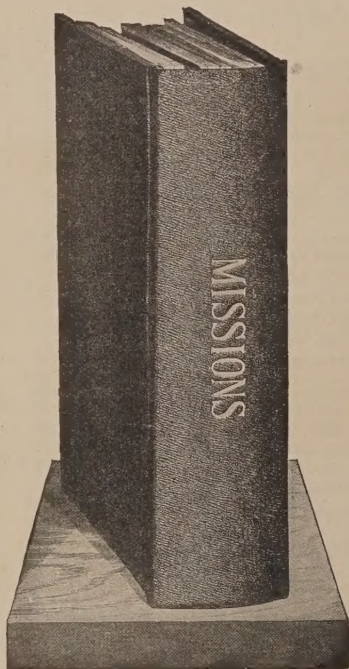
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The Publisher's Page

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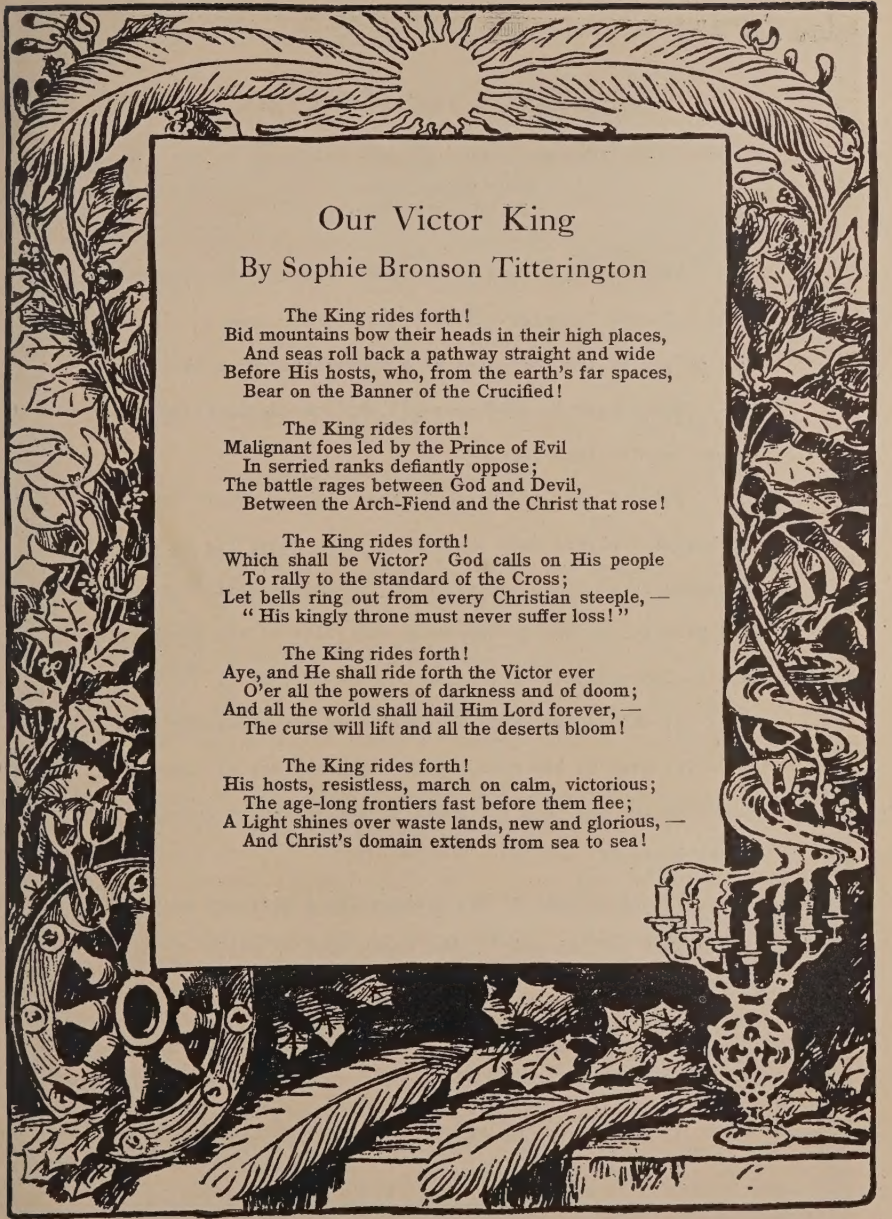
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Our Victor King

By Sophie Bronson Titterington

The King rides forth!
Bid mountains bow their heads in their high places,
And seas roll back a pathway straight and wide
Before His hosts, who, from the earth's far spaces,
Bear on the Banner of the Crucified!

The King rides forth!
Malignant foes led by the Prince of Evil
In serried ranks defiantly oppose;
The battle rages between God and Devil,
Between the Arch-Fiend and the Christ that rose!

The King rides forth!
Which shall be Victor? God calls on His people
To rally to the standard of the Cross;
Let bells ring out from every Christian steeple, —
"His kingly throne must never suffer loss!"

The King rides forth!
Aye, and He shall ride forth the Victor ever
O'er all the powers of darkness and of doom;
And all the world shall hail Him Lord forever, —
The curse will lift and all the deserts bloom!

The King rides forth!
His hosts, resistless, march on calm, victorious;
The age-long frontiers fast before them flee;
A Light shines over waste lands, new and glorious, —
And Christ's domain extends from sea to sea!

The Northern Baptist Convention

OFFICE OF

Three Million Dollar Campaign Committee

Shailer Mathews, Chairman

John H. Moore, Secretary

Reports which come to me from workers in the Three Million Dollar Campaign all over the country make it plain that we are at the beginning of a denominational awakening.

The danger is that we shall not wake early enough to get results this year.

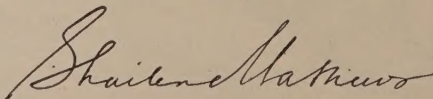
Between now and March 31 every church should raise its budget— please note that expression, raise its budget— increased by at least one-sixth of the amount contributed last year to the six co-operating societies of the Northern Baptist Convention.

It should not wait to realize on its subscriptions.

If need be let a church borrow money for all unpaid subscriptions and get its check to the various treasurers before March 31.

The conditions of Mr. Rockefeller's gift are perfectly distinct on this point. The money must be raised by April 1, 1913.

Don't let optimism as to the future hide the task for today.





VOL. 4

MARCH, 1913

No. 3

The Three Million Dollar Campaign

Our Great Opportunity through Mr. Rockefeller's Generous Offer



ONE month remains — just this month of March — in which to meet the terms of the offer made by Mr. John D. Rockefeller.

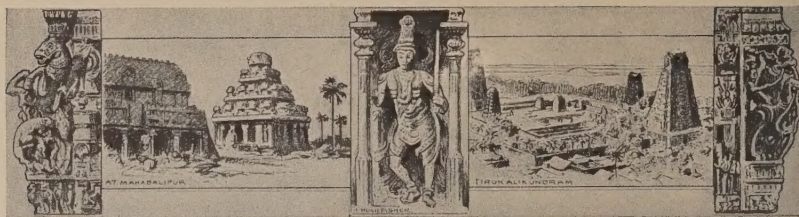
The offer is to give \$50,000, on condition that the Baptist churches and individuals give \$125,000 more this fiscal year (that is, the year ending March 31) than they did last year. And if the churches and individuals give an additional \$125,000 (or \$250,000 more than last year) Mr. Rockefeller will add another \$50,000, or a total gift of \$100,000.

The offer makes it possible to raise the budget apportionments of the six Societies concerned, and also pay off the combined deficits. It is absolutely necessary to do this unless our missionary operations are to be seriously hampered. The time in which to work is exceedingly short, but an appreciation of the situation by our churches and an earnest and self-sacrificing effort will make success possible. The offerings of Sunday schools and young people's societies are of course included in the term "churches." What a fine thing it would be if every Baptist young people's society would make a five-cents-per-member offering in aid of this movement.

If this effort succeeds, it will mean \$350,000 increase in the income of the year. More than that, it will mean untold increase of hope and vigor to the missionaries who have been working with inadequate force and facilities. Strengthening the home base will impart new life to the workers abroad and in our own land.

And not least in importance, this undertaking accomplished will react blessedly upon the spiritual life of our churches.

With all our Societies interested, this should be a strong pull all together. Let this March of 1913 be memorable for missionary advance.



Christian Progress in the Indian Empire

By Rev. O. Hanson, Litt.D.

DR. HANSON, OF NAMKHAM, BURMA, A MISSIONARY TO THE SHANS AND KACHINS, REDUCED THE KACHIN TONGUE TO WRITTEN FORM, CREATED ITS DICTIONARY, AND HAS TRANSLATED PORTIONS OF SCRIPTURE INTO IT. HE IS ONE OF OUR MOST SCHOLARLY MEN, AND THIS REVIEW OF CONDITIONS IN INDIA IS OF GREAT VALUE JUST AT THIS CRITICAL TIME



IN the early Christian centuries India was included in the world conquest attempted by the pioneers of the Cross. This far-famed country of ancient religions, profound philosophies and beautiful poetry,—this land of mighty empires and untold wealth, had long before the Christian era held a strange fascination for conquerors and empire-builders, traders, scholars and religious reformers. From the time of Alexander to the days of Lord Clive this land has been the magnet for adventurers and fortune-seekers; from the hoary past to within the memory of many it has been the world's most blood-stained battlefield. Long before modern civilization had taken root in European soil, India could boast of its learned men, sacred books and large literature; it was conscious of being the land from whence religions and philosophies had sprung that

were influencing and guiding more than one half of the human race. Even today admirers of Indian lore will claim that not only Brahmanism, Buddhism and modern Hinduism owe their existence to the religious genius of Indian thinkers and reformers, but that through Zoroastrianism and a widespread oriental mysticism, both Judaism and Christianity are indebted to the civilization of the Indus and the Ganges. We do not believe that the Essenes were Indian fakirs, and that the pantheism of the Bhagavad Gita has influenced the logos doctrine of the Fourth Gospel; the stories of Krishna, Buddha and Christ are not identical. Still we must admit that oriental thinking and asceticism profoundly influenced the post-apostolic Church. The close resemblance between Roman Catholic and Buddhist religious practices and ecclesiastical organization is more than strangely accidental. The convenient explanation of satanic plagiarism and imitation resorted to by the first Roman Catholic missionaries to Tibet does not satisfy the modern mind.

Early Christianity came in contact with Indian life and thinking. Tradition claims Thomas as the apostle to the Indian people. In the fourth and fifth centuries there were flourishing Christian communities on the

Malabar coast, and as far south as Ceylon. Across the peninsula Christianity advanced to western China, where in the sixth century the Nestorians had a well-organized work, wielding an influence probably felt to this day. Some students of ethnology maintain that the traditions among the Karens, Mushos and other tribes along the Chino-Burman frontier, so closely resembling some of the Biblical stories, come to us as echoes of their work. This is a profoundly interesting missionary chapter, for the writing of which we wait for more light.

But India was not Christianized. Hinduism gradually absorbed both Brahmin and Buddhist forms of worship, and put its stamp on the still feeble Church. At the same time Hindu thinking gained from Christianity its characteristic idea of faith (*bakhti*), just as it is now learning to speak in Christian terms of the fatherhood of God and the brotherhood of man. In time many of the weaker churches shared the fate of their sister communities in Arabia and Persia, and were swept away by the Mohammedan sword. But the Thomas Christians have held their own to this day, which goes far to prove that it is possible for the Christian faith to send its roots deep into the Indian soil.

For centuries India was left to itself. The missionary spirit of the Church was almost dead. But again the forces of Christ are besieging this mighty fortress. For more than a century and a half the conflict has been before the eyes of Christendom, and we are asking what the outcome will be. Will the ideals of Christ ever gain assent in this Empire? Will our religion absorb or supplant the native creeds, and what progress in that direction has already been made?

I. PROGRESS AMONG HINDUS, BUDDHISTS AND MOHAMMEDANS

When the sainted Schwartz first came in contact with the moral degradation of India's millions; when Carey began to explore the secrets of Indian life, and Judson made his first attempt to enter the stronghold of Buddhism, the task must have seemed almost superhuman and impossible. Could any one hope to make

an impression on systems, traditions and customs venerable with age, and so deeply imbedded in the national life of one fifth of the human race? The Hindu with his superstitious reverence for everything ancestral, his blind devotion to the "customs of the fathers," cannot conceive anything more perfect than his own infallible creed. Around the traditions, songs and philosophy of the Vedas, and the moral code handed down from ancestral times, centers his whole life and existence. It would seem impossible to undermine the foundations of an edifice that through centuries has been laid so deeply and securely. But profound impressions have been made and the effects of the battering rams can be seen. Indian Christians are now counted by the millions; the churches are beginning to feel their strength and importance; the growing influence of a religious press, the increase of schools, hospitals and leper asylums, with a number of other charitable institutions, tell their own story. The existence of these agencies for good, representing the love and sympathy of Christ, go far to prove that India is changing. The once all-powerful priesthood is losing its influence, the degrading caste system is weakening; girl-widows are allowed to remarry in many parts of the country; the burning of widows, exposure of children, the atrocities attending the Jaugernauth feast, and many objectionable features of the fakir life, belong to the past. It may be said that many of these reforms are due to the British rule. It is true that we should not have been so far advanced except for the help of a civilized Government. But many of the Indian statesmen have paid tribute to the efficiency and influence of Christian Missions. The distinctively Baptist principle of liberty of conscience is everywhere recognized and will undoubtedly become a permanent possession of the religious life. Guided by power divine Indian Christianity exerts an influence both religiously and politically far beyond its numerical importance. It has begun its onward march and let us hope they will not rest until the gods of India are placed side by side with those of Greece and Rome.

The advance among the Buddhists of Ceylon, Burma, and we may here include

Siam, has not been rapid, but Buddhism is not an impregnable rock. Considerable progress has been made in establishing schools and churches in Buddhist centers. But the influence of the Gospel shows itself not only in the number of converts it can win, but still more in the transforming power of the individual, community and state. In order to guard its young people Buddhists have attempted Sunday-schools, Buddhist Young Men's Associations, and other organizations of this kind. They

not go far to see that his words were truly prophetic. Even though some attempts are made to introduce Buddhism in English-speaking countries, it has long since ceased to be a missionary religion. The hope which the promised triumph of Christianity brings its followers is not known to the Buddhists. Urged by this inspiring power, we should be moved to greater efforts in this large and promising field.

Progress among the Mohammedans has



YOUNG INDIA — SONS OF NATIVE PRINCES IN THEIR DURBAR DRESS

have introduced street preaching, tract societies, girls' schools, and are considering the question of Buddhist hospitals, imitating similar activity in Japan. Only a decade or two ago such innovations would have been regarded by the orthodox as contrary to the spirit and teaching of Buddhism; now they are adopted in self-defence. Even the proud, self-satisfied and self-centered Buddhist admits the high ideal of our Redeemer. We feel sure that his belief in another and more perfect incarnation of a Buddha will be satisfied by his acceptance of our Christ and Lord. Buddha himself foretold the decline and disappearance of his faith after five thousand years. More than half of that time has passed, and we need

been slow, but there are signs that even the Moslem world is beginning to yield. Not only in the Dutch colonies, in Egypt and European Turkey, has it been proved that the followers of the prophet can be truly converted, but a considerable number have in India joined the Christian churches. But more significant is the changed attitude of the Moslem world towards western Christianity. Thousands are studying the Bible and Christian literature. Thousands are beginning to understand the superior claim of Christ, and see that his gospel of peace is more powerful than the sword of Mohammed. They begin to realize that his message of divine love is more potent for a sinful world than the fatalism and soulless predestinarianism of the Koran.

Christ stands supreme, and He alone can heal the broken heart of a sin-stricken humanity, and give hope for time and eternity.

II. TRANSFORMATION OF BACKWARD RACES

While Christianity has made a deep impression on the proud Hindu, the self-satisfied Buddhist and the intolerant Mohammedan, its greatest glory, now as in the past, is its ability to reach and elevate the low, backward races, steeped in the most degrading forms of ignorance and demon-worship. The ethnic faiths of the East have never been able to eradicate the primitive animism or spirit worship. Ancestor worship, in one form or another, is the earliest faith known in India. Even today nine-tenths of the people of Burma, while nominally Buddhists, are practically spirit worshippers. They will pray in the monasteries, and chant their praise to Buddha, but in illness and misfortune, when everything else has failed, a spirit doctor is called for, and the spirit altar in front of the house is supplied with appropriate offerings. The unbounded faith in evil spirits by Hindus and Mohammedans is well known. They are the real gods and the most potent arbiters of individual destiny. There are still a good many millions within the Indian Empire that do not claim any higher form of religion than this. Among them are the low, degraded and illiterate hill-tribes of Northern India, Assam and Burma, and many of the low-caste races may be counted among them. The Telugus of central India were among the lowest of the low. We have heard of their wonderful turning to the Lord, and how they have risen in the scale of civilization. The Gospel has transformed these out-castes despised by the higher classes. The story of the Garos, Nagas and the poor laborers in the tea-gardens of Upper Assam forms a thrilling missionary chapter. Here we have tribes without a rudiment of civilization, all left to themselves, coming under the influence of the Gospel and thousands of them changed in a few years. The Garos have their books, newspapers and schools, and are sending evangelists to all parts of their country.

Only seventy years ago the Karens of Lower Burma were a despised, "timid, down-trodden and illiterate people, held in contempt by the proud Burmans, who regarded them as their lawful slaves and dependents. At the sound of the Gospel message they sprang to their feet as a sleeping army springs to the bugle call." Eagerly they learned the alphabet and books prepared for them by the missionaries. Conversions and baptisms were recorded by the thousands. Schools and churches soon studded the jungle, self-support became the accepted principle, and societies were formed to extend the work, not only among their own people, but also among related tribes. They are supporting workers among the Shans, Chins, Kachins and Mosho tribes, where they have shown rare devotion and efficiency. When the writer first saw the Kachins they were without a literature and an alphabet. Today hundreds of them can read and write their own language. Victories like these are no longer anything unusual. They are reported from every part of the globe.

Work like this cannot be measured by statistical figures or fully understood from our annual reports. It is foundation work for future ages and generations. It is the work of Ulfilas, Boniface, Columba and Ansgar over again, only the scene has changed from the British Isles and Northern Europe to the hills, valleys and jungles of India. It is the poor and the despised, the slaves if you will, who hear and are saved. It is a most impressive object lesson to the aristocracy of the East to see the children of the lowest castes receive a Christian education and rise to responsible positions in the state and the community. The history of the first Christian centuries is repeating itself. The slaves and the humbler classes that sought a refuge in the catacombs of Rome changed the aspect of the Empire. The backward races and the down-trodden classes in India are coming to the front, led by Him who preached the Gospel to the poor, and came to seek and save the lost.

III. SOCIAL TRANSFORMATION

The India of today is not the same that

Carey and Judson knew. The unchanging East is astir. Customs and traditions are losing their hold; the old is passing away and a new day is ushered in. Our missionary methods aim at the transformation of all from the highest to the lowest. Everywhere there are forces at work that are silently but surely preparing the soil. Even where our religion has not been formally acknowledged we see the influence of its might and power. Attempts are made to formulate new expressions of creeds and confessions. We have heard a great deal about Theosophism, Esoteric Buddhism, Vedantism and the Brahmo-Somaj. These movements are all attempts to pour the new wine into the old wine-skins. There is unrest in the intellectual and spiritual sphere, as well as in the political. It reminds us of the struggle in the post-apostolic Church to formulate a creed satisfactory to the Christian conscience, while retaining as much as possible of the old faiths and practices. These are the mistakes of the transition period, but they carry with them promise of better things to come. The peoples of the East will not adopt all of our theology, but the Spirit of God is leading them as He has been leading us into the fullness of truth.

Wonderful changes are taking place all around us. India is learning from both Japan and China, as well as from us. Guided by western education hundreds of young men have lost all faith in their own creeds without deciding for Christ. Others have begun to doubt every form of religion, while still others are secretly

believers. History will tell us what all this means. If we are ready to give our help and sympathy, if we can be to them a guiding light, if we can prove that we are in earnest, they will be ready to see the worth of our principles, and the truth as it is in Christ. A progressive East hostile to our civilization would be a menace and danger to the whole of Christendom. It is not impossible that some day China, Japan and India will stand more unitedly together than they do today. What a power for good or evil! Unaffected by Christian ideals the East in its new civilization will naturally stand radically opposed to all that we call sacred and divine.

We hear of the unrest in India. These teeming millions are beginning to realize their power and demand that they be recognized among the families of the nations. They are studying our religion, philosophy and science. They have to some extent discovered the secret of our power, as well as of our weakness. They are imitating us in many things, but not in all. There are not a few who maintain that our religion is of no particular importance to them. Some form of religion India as well as the rest of mankind will always have. Will they crown "Christ King of all," as they with joy crowned their King-Emperor? The reply must come from the Christian churches in Europe and America. On this reply depends whether India is to become a Christian nation or be dominated by the modern Hinduism, a fanatical Moham medanism, or a cold, lifeless Buddhism.



ANCIENT BRONZE VASES OF INDIA



Mr. Rockefeller's Munificent Pledge to the Denomination

By Prof. Shailer Mathews, D.D.

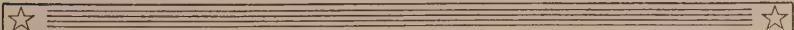
IN behalf of the Three Million Dollar Campaign Committee I have the great pleasure to announce the following pledge of Mr. John D. Rockefeller:

"Upon condition that the six cooperating and auxiliary societies of the Northern Baptist Convention raise, on or before April 1, 1913, from churches and individuals \$125,000 more than was given last year from the same sources, Mr. Rockefeller will give \$50,000, and if an additional \$125,000 exclusive of his \$50,000 is raised on or before that date he will give an additional \$50,000. No part of the first \$50,000 shall be payable unless the full sum of \$125,000 is raised within the time stated, and no part of the second \$50,000 will be payable unless the total of \$250,000 exclusive of his gifts is raised within said period."

This splendid offer means, in other words, that Mr. Rockefeller will give \$100,000 on condition that the churches and individuals contribute \$250,000 more than they gave last year. An easy method of determining the amount of the additional gifts needed would be to add one-sixth to the total gifts of last year, as the amount raised by churches and individuals last year was approximately \$1,568,000. This addition, however, in the case of any given church must be regarded as a minimum, because there are many churches that will find it impossible to give as much as last year.

It should be added that the committee interprets this great gift of Mr. Rockefeller not as a mere debt-raising expedient, but as an incentive to raise the base line of our denominational giving toward the Three Million Dollar mark. The denomination stands face to face with one of those great opportunities which it has repeatedly met in its history. Let us raise the \$250,000 additional and thus advance one step further toward that new denominational efficiency which is already within our grasp.

And let us also remember that we are doing something more than raise a deficit, or even the base line of giving. We are as Baptists making our contribution to the progress of the gospel, to the saving of individuals, and to the transformation of the social order.





ON THE JETTY AT RANGOON, BURMA

Half Way Around the World

By President Emory W. Hunt, D.D.

THE PERSONAL NOTE ADDS CHARM TO DR. HUNT'S DESCRIPTION OF
HIS VISIT TO SOME SACRED SHRINES AND HIS
PACKED DAY IN RANGOON



DEAR Brother Editor:

I think the time has come to redeem the promise I made you of a few lines to *MISSIONS* when I have "looked at things from the other side." I am doing that now. I am half way around and I feel like a seeker on a pilgrimage. I have assuredly knelt at some sacred shrines. Thus I would classify Carey's Chapel in Lall (or Bow) Bazar Street in Calcutta, with the baptistry in which the Judsons and Luther Rice were baptized. It is of interest to note that the tablet commemorating this historic event was erected by John Wanamaker, a Presbyterian.

Perhaps the supreme missionary shrine is Serampore, twelve miles up the Hoogli

from Calcutta, where Carey received from the Danish authorities the opportunity denied by his own. The College founded by Carey is growing in usefulness under Principal George Howells. Its chief building and Carey's house are in excellent condition after a century of service. Standing in the College cemetery by the graves of Carey, Marshman and Ward and of baby Henry Judson, I felt that I was near the headquarters of the greatest enterprise on earth to-day.

It seemed fitting to go directly to Rangoon. While the steamer schedule gave me only twenty-four hours there, the day was packed so full that it was worth a month of common days. Brethren Seagrave, Tilbe, Armstrong and Grigg met the "Cleveland" at the anchorage down the river and hastened me at once to scenes of previous memory and present

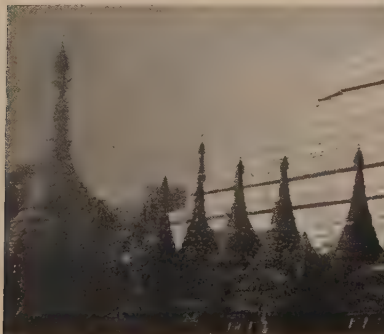
activity. First, the Mission Press, the largest and best organized institution of its kind in the East. Superintendent Phinney kept the door open late on Saturday afternoon to permit me to see it. I was proud to think *this is ours*.

Then, a few minutes at the Shwe Dagon pagoda, while the setting sun cast upon its golden spire a light not its own. Next, delightful fellowship at dinner in the Vinton home, followed at once by a musical welcome in the chapel of the Karen school. The music was fine and the sight of the students was an inspiration. After a good sleep at Dr. Tilbe's, a 7.30 train took us eight miles to Insein, where the students and faculties of the Burmese and Karen Theological Seminaries were gathered in a special service. It was a rare personal privilege to speak there.

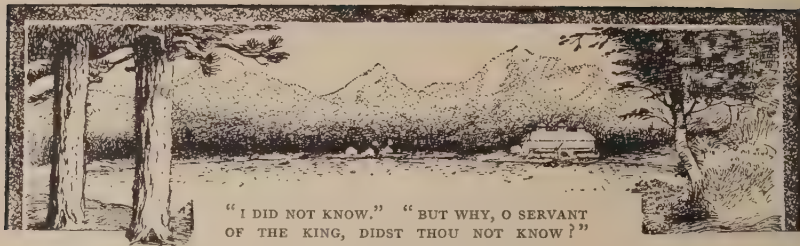
After a hurried look about the institutions and return to the city, I preached in the Lannanaw Baptist Church. Without waiting to hear the sermon translated into Burmese, I was taken to Cushing Hall, where the regular service of the Baptist College was in progress. I was in time to hear the rendition into Burmese of the English sermon which had just been preached. Then I spoke for twenty minutes precisely as I might to the students of Denison. At once the same native, who had just translated the sermon, rose and with only a few brief notes, at which I did not see him glance, reproduced my talk with marvelous fidelity. It was a mental feat which few young Americans could match.

Then at twelve o'clock breakfast with a noble company at Dr. Kelly's home, a trip about the excellent educational plant, a walk through the mission compound, with a call at the Brayton-Rose home; and then a kind farewell from many friends at the wharf closed one of the fullest and richest days I have ever known. I shall have to *ruminate* on it for years.

I left Burma with the conviction that the work of the pioneers is solid and secure. God has so honored it that we ought to push it with greater confidence and energy.



THE SHWE DAGON PAGODA IN RANGOON



The Fruitage of Ignorance

By Secretary Charles L. White, D.D.

MR. EDWARD RICHARDSON always passed the third week of October at his camp in the mountains. It was his custom to go alone into the wilderness, throw off the restraints of city life, and become a woodsman with a number of guides whom he had employed for more than twenty years. This October, however, he invited his pastor to accompany him. The start was made early Monday morning and the camp was reached late that evening. Tuesday, Wednesday and Thursday were spent in fishing and hunting.

After dinner on the last day, Mr. Richardson said to his pastor: "Doctor, about this time my attorney, Mr. Dexter, is leaving home and I am expecting him to arrive to-morrow noon. He is bringing with him a rough draft of my will, and one reason why I invited you to pass the week with me was because I knew you were well informed concerning our missionary societies and could explain to me in detail the scope of their work. I find I have so little accurate knowledge of these subjects that I feel I may not be able to make a suitable division of the amounts which I wish to give, although I have a general idea of many of the directions in which I want to scatter my gifts since my talk with a layman in Cleveland last month."

Noticing that his pastor betrayed a little nervousness, he paused a moment,

looked straight into his eyes, and continued: "I have heard you preach once a year on missions and I have given more or less — generally less — when the offering was taken; but a year or two ago when Mr. Kennedy made his wonderful will distributing a large portion of his property for Christian education and missionary work, I resolved to make a will on much the same lines. I have already too long neglected it and more than once have had a nervous fear that I might die intestate, and so I resolved this week to tie the matter up and have it done and my will properly executed and placed in one of my safety deposit boxes. There is no reason why I should not make such a will, for all I have in the world has either been inherited or has been accumulated by my own exertions. And outside of a few friends and household servants, I really have no one who could rightfully claim or who in the least needs even a part of my estate. My brothers and sister are all well situated and indeed each of them is a millionaire, one of my brothers is twice as wealthy as I am.

"So you see, Doctor, I have invited you up here to help me to do one of the most important things in my life. Fortune has smiled upon me again and again and some of my early investments in real estate in New York and Chicago advanced beyond all expectation. Two years ago I changed my legal residence to a state whose laws do not limit the amounts I can give for charitable purposes or make inoperative

bequests unless made a certain time before the death of the testator.

"What I want you to do now is to tell me in just what proportions, in your judgment, I ought to distribute my fortune among our several societies and what amounts could be safely used by them in advancing new work covering a period of ten years. I have had my lawyer draw up a will with tentative amounts, but I have not secured the exact corporate names of these various societies, knowing of course you would have accurate information about them."

As he glanced at his pastor, he noticed that his face was slightly flushed and he waited anxiously for an answer.

"My dear fellow," exclaimed the pastor as he threw his hands in the air, "you have made a fatal mistake in depending upon me for this information; I really know very little about our societies or the amounts which they need for the various missionary fields and the countries and states in which they are conducting their work. I am even not sure about the names of the societies. I know we have a Home Mission Society and a Foreign Mission Society, and I know where their offices are. I have called several times at the Home Mission Rooms, but I do not know the exact corporate names. I have a feeling that the Foreign Society has changed its name within a year, but just what the exact wording is I cannot tell you for my life."

"Well," said Mr. Richardson, "can you tell me, Doctor, how many women's societies there are, whether there are two or five or more or less?"

"Indeed, I cannot, but from the number of notices I have given out from my pulpit I should say there were at least fifteen women's societies, though I suppose there are really not more than five."

"Well," said the layman, "I think there are either two or three, but I am not sure which. I have an indistinct feeling that there are three, but I suppose you don't know the exact names of even these societies?"

"I am sorry to say that I do not," said the pastor.

"Well, I am sorry, too, Doctor, and more than I can tell you, for it is too late to send word to my attorney, and I know

that he is coming here at great personal inconvenience to do my pleasure at this time. If there are three women's societies, it will just suit my need, however, for I want to give considerable amounts to them in memory of my mother who passed away many years ago, and of my two sisters who died in their teens."

"I wish also," he continued, "to give money to several of the state conventions in which the foreign-speaking population is the densest, and to include in this the two conventions in New England to which Mr. Ford did not make bequests. I have also in mind to give to two colleges, several theological seminaries, two city mission societies, our new Northern Baptist Convention, the Ministerial Aid Society, and presume there are still others also to remember. But I suppose your information concerning these various organizations is as incomplete as it is about the other societies?"

The pastor had to confess that he had never given very careful attention to the matters about which the information was desired, and that he felt very much embarrassed not to be able to furnish the facts that were needed.

"Well," said the parishioner, "I came up here prepared to make my will, and had hoped to have it all arranged before I returned home. I really supposed you were an expert on all these matters."

That night the pastor failed to enjoy his usual sleep, and his host during his wakefulness heard the minister mutter in his sleep, "If a minister isn't informed on missions, well, then, who ought to be?"

The next morning Mr. Richardson did not refer to his will, and made an unusual effort to be interesting to his guest, who did not contribute as generously to the merriment of the occasion.

At twelve o'clock the attorney arrived, and after luncheon produced the proposed will and said: "Well, Doctor, Mr. Richardson informed me by letter that as a minister you of course were an expert on the work of the various mission societies of your denomination and so I would like to have you give me, if you will, the exact corporate name of the Foreign Mission Society and explain to him where it does its work and about how much it needs each year.

"After you have given me this, I will go down the list of all the societies, and as I indicate them will you kindly give their corporate names and then explain to our host the scope of the work and any other details that may impress you as of value, that Mr. Richardson may decide now upon the distribution of his wealth."

It was the most embarrassing moment of this pastor's life, for he had to repeat, and without any help from Mr. Richardson, what he had been compelled to say to his parishioner the evening before.

The lawyer leaped to his feet and in astonishment exclaimed: "What! A minister in one of the leading pulpits of the United States who is not intimately acquainted with the missionary work of his denomination, and who cannot give a list of the six or more of the largest missionary societies with their corporate names? Why, I am amazed, and only my respect for the cloth makes me use less emphatic language! I am only a layman, but when I was a child and studied the catechism, my pastor taught me with a thoroughness I shall never forget the names of the eight missionary boards of our Church."

It was a very awkward moment, but Mr. Richardson saved the day by the introduction of the usual pleasantries of which he always had an abundant stock, and said: "Well, Judge, we shall have to let the matter go over till Monday, and after luncheon on that day I will drive my car around to the pastor's home and take him in and proceed to your office. By that time the Doctor and you also can get the exact corporate names of these societies, and perhaps be able to give me the data I have desired."

With this understanding the party, three hours later, broke camp, slept that night fifteen miles away at the little hotel near the railroad, and the next day returned home.

The pastor busied himself on Sunday afternoon, between services, in securing from a deacon in his church the recent numbers of the missionary publications and the last annual reports and collected the exact corporate names of the societies. He also talked with one of his deacons, who was deeply interested in missions,

about the relative importance of the work, and made notes covering the various items of information desired by his parishioner.

At nine o'clock on Monday morning, however, he was horrified to learn that his friend had died while sitting at the breakfast table. The news came with a shock which he can never describe and which he hopes never to have again. An hour later, as the reaction set in, the pastor suffered a chill, and at three o'clock when his parishioner was to have called, a doctor hurriedly drove up to the minister's residence and found his patient in a very nervous and exhausted condition. The following day he had four degrees of temperature and considerable solicitude was felt about his condition. On Thursday he was not able to attend Mr. Richardson's funeral, and for two weeks found it almost impossible to sleep. Indeed, it was not until then that his physician felt that he controlled the situation.

A few days later he invited the lawyer to come to his residence. The two men faced each other in silence and then the attorney remarked: "Doctor, it was a hard knock for both of us. Mr. Richardson's estate, as you may be surprised to hear, will reach at least fifteen and possibly seventeen million dollars. Probably there are not three men in our city who have a suspicion he was worth more than three million dollars, but I have given him legal counsel for ten years and know whereof I speak. He has been selling his real estate the last year, and the money is in bonds and preferred stocks and could have been easily distributed. I was named as an executor of the estate, too, and it was a great disappointment to me personally that the will could not have been completed when we were together in the woods. It may surprise you also to know that there was a clause in it which read, 'I bequeath to my beloved pastor the sum of fifty thousand dollars.'"

The minister clutched the sides of his chair and became strangely silent. He knew what it was to be in debt for his education, and he had two sons in college. Neither spoke for what seemed to both an hour and then the lawyer said, "Perhaps you would like to have me read you

that portion of the will which Mr. Richardson had dictated to me in my office the Friday before he started for his camp."

Without waiting for an answer he said: "It contains the following memorandum:

Our Foreign Mission Society, for permanent fund,	\$2,000,000
Our Home Mission Society, for permanent fund,	1,500,000
The three (?) Women's Missionary Societies, \$500,000 each, in memory of my mother and two sisters,	1,500,000
The Publication Society, for its missionary work,	500,000
Five State Conventions, including Connecticut and Rhode Island (for the names of the others see my pastor),	500,000
The City Mission Society of New York,	250,000
The City Mission Society of Chicago	250,000
Five other City Mission Societies to be named by my pastor,	250,000
The new Ministers' Aid Fund (get exact name),	750,000
For the care of Orphans and Widows, to be distributed by my executors but to be used in part for the assistance of those whom I am already helping (see my cash book),	300,000
The Northern Baptist Convention (get exact corporate name) for a permanent fund, the income of which shall meet its running expenses,	750,000
The Northern Baptist Convention for its Board of Education, for a permanent trust fund, the income to be used for Baptist colleges or for denominational guild work in proximity to State Universities, the principal to be distributed after twenty years if it is deemed best,	1,000,000
The Home Mission Society, for advancing new work at the rate of \$50,000 per year or any sum deemed best by its Board of Managers,	800,000
The Foreign Mission Society, for a forward movement in China or elsewhere, to be distributed over a series of ten or more years, to be determined by its Board of Managers,	1,250,000
An amount from my residuary estate to the Home and Foreign Mission Societies sufficient to yield an income for meeting the cost of administration, by which I mean rent, postage, printing, salaries of executive secretaries, their assistants, treasurers and their office and clerical expenses.	

The Home Mission Society of the southern states (see my pastor), to be given on condition that within two years they shall assume the entire support of the Negro mission schools which the Home Mission Society now cares for,	\$1,000,000
For the subsidy of a group of denominational papers, the amount to be held in trust by the American Baptist Home Mission Society, the Foreign Society and the Publication Society jointly, and to be paid over to the papers as they think best,	750,000
For quick capital, to be distributed by the same committee for the same purpose,	100,000
To two colleges, to be named by my pastor,	200,000
To three theological schools, to be named by the Home Mission Society, on condition that they will introduce courses for foreign speaking missionaries,	500,000
To my beloved pastor,	50,000
To the several missionary societies, annuity gifts sufficient to secure annuity bonds, yielding annuities for the ages of my eight faithful household servants, so that these servants shall receive an income equal to two thirds of that which I have paid them on the average during the last ten years annually (see my cash book).	
The residuary interest in my estate to be divided between the Home and Foreign Mission Societies, with two parts to the former and three to the latter.	

As the lawyer paused, the pastor was stunned by the fruitage of his ignorance. But a moment later he gained self-control, reached for a sheet of paper from his desk, and said: "If I had only known the few facts required, the kingdom of God would have been hastened. I can hardly bear the burden which my failure has imposed upon my heart. Here is the list of the eight societies which we lacked last Friday."

For a moment the lawyer was lost in thought, and then replied: "Please read it and I will compare the names with the list which I have made, so that I may be doubly sure of the exact corporate names of these societies and have them for future use as my clients may need the facts. I, too, as a lawyer should have had the data, not only of my own and the Baptist mission societies, but all other foreign and home

mission societies in this country. I should have this list in my pocket at all times. It can be reduced to a dozen pages of this note book which I have in my hand. I want to share the responsibility with you for this fearful mistake. I have decided to prepare a booklet, giving the exact legal names of all home and foreign mission societies in this country and Canada, and see that it is widely scattered. I fancy that many men and women of great wealth are to make wonderful missionary wills during the next decade."

Then the pastor slowly read the following, which the lawyer pronounced as correct:

AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

AMERICAN BAPTIST PUBLICATION SOCIETY.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

NORTHERN BAPTIST CONVENTION.

THE MINISTERS' AND MISSIONARIES' BENEFIT BOARD OF THE NORTHERN BAPTIST CONVENTION.

It was four months before he was able to preach another sermon. When at length he entered his pulpit his hair was gray. But his parishioners and friends all noticed that he spoke like a prophet who keenly felt his message and who clearly saw the lands beyond the horizon.

During his long convalescence he thoroughly mastered the work of the mission societies, both at home and abroad, of his own and other denominations, and to-day he has an intimate knowledge such as few ministers possess of the whole subject of the modern missionary enterprise.

It is said also by his intimate friends that he has well atoned for the great mistake of his life in the faithful attention he now gives to the persons of wealth in his parish, with whom he has tactfully and earnestly conversed concerning gifts in life to the annuity funds of the societies, and about legacies which he has persuaded them to make to one or more of the missionary organizations of his denomination.

Indeed, his public utterances are hammer strokes to clinch the nails he has privately driven. It is rumored also that he has written to his friends who are pastors in the wealthy churches of the nation, both north and south, urging them to be faithful to the people of means in their churches, giving them suggestions as to how to approach such persons, and speaking with assurance of the results of efforts in this direction. He hopes, before he dies, to persuade his rich parishioners, and through his friends their parishioners, to give amounts to the missionary societies which shall equal the great gifts of the noble man who leaned on him for counsel and who found him a weak and bruised reed which pierced the hand that was ready to distribute its vast wealth for the extension of the Kingdom and the salvation of the world.

"IF THOU HADST KNOWN THE THINGS WHICH MAKE FOR THY
PEACE"





Denominational Day

By H. L. Morehouse, D.D., LL.D.



WE suggest for the consideration of American Baptists the observance annually of a **DENOMINATIONAL DAY.**

The object of its observance would be to acquaint our own people and others also with the facts about the distinctive principles of Baptists; their history, in this and in other lands; their great leaders; the origin and growth of their missionary enterprises; their educational work; the tasks of our own time and of the immediate future; their contribution to American civilization and to the world's evangelization, etc. Once in a decade perhaps the Day could be utilized for some grand advance movement.

A strong argument in favor of this is found in the lamentable ignorance of our own people concerning these matters. Nine tenths of them know comparatively little about their own denomination outside of their immediate localities. Not one in ten takes a denominational paper. Seldom do they hear anything from the pulpit on most of these topics. They are densely ignorant about their own denomination. They are simply Baptists because they have been baptized. They live in a little, narrow realm, utterly unconscious of the great throbbing energies operative in the kingdom of God. Such conditions are little less than disgraceful to us. Something should be done to improve them.

The observance of Denominational Day would be a long step in this direction. With a wisely arranged schedule of topics distributed over a period of five to seven

years, we would raise up a new generation of Baptists, bigger, broader and better than ever before. Appropriate material would be provided for the use of pastors, Sunday school superintendents and teachers, young people's societies, and other church organizations, while the denominational press would present instructive articles bearing upon each subject annually. Many pastors who preach on these themes very rarely and unmethodically would hail such an arrangement, which would enable them to announce that they do it in accordance with an approved denominational custom that ought to be generally observed. It would doubtless be welcomed by our people generally.

The best time for its observance would probably be in March or April. Then, usually, large numbers of converts will have been received into our churches and it would be most timely to acquaint them with the denomination with which they become identified. Then, too, special effort could be made to follow up their awakened interest by inducing them and others to take our denominational papers and missionary magazine. The occasion could be used to stimulate attendance at the May meetings of the Northern Baptist Convention and its related missionary societies. Sentiment would favor March, for it was in that month that the first Baptist Church in America was organized, with immortal Roger Williams a member thereof.

The value of such a Day is incalculable. There are side lights upon it, in the age-long observance of the Passover, commemorating a great historic religious event; in the annual observance by us of Independence Day and of the birthdays of Lincoln and Washington, when the fires of patriotism are rekindled and the great

inspiring facts of our history as a people are recounted, thereby concentrating attention of millions upon the character of our institutions and the characters of the master builders, and so compacting us in spirit and in purpose to preserve our glorious heritage. There is a wealth of interesting and inspiring material in our denominational treasure house that ought to be brought out and given wider circulation. It is quite as pertinent and profitable to preach about our modern heroes of the Cross and the things of the Kingdom in our own time as about the patriarchs of four thousand years ago. It will

minister immensely to our own self-respect and to the greater respect of others for us. We strongly believe that Denominational Day, properly observed, has within it possibilities of great good to our forces and to the Kingdom of God. Much more might be said on the subject, but for the present this initial statement suffices to bring it to public attention, and if it should be regarded with favor, to prepare the way for suitable action in regard to the matter by the Northern Baptist Convention. Expressions of opinion on the subject are invited. Let us know your opinion.



Michigan's Unified Mission Plan

By Robert S. Holmes



HE Michigan State Convention that met in Bay City last fall was in many ways a history-making convention. A new constitution which radically changed the state organization was adopted.

The Stackhouse standard of an average of ten cents per week per member for missions, as Michigan's share of the evangelization of the world, was adopted as a state ideal, and moist-eyed delegates broke spontaneously into enthusiastic song, "Praise God from whom all blessings flow."

The Unified Mission plan and state collecting agency, which had been under consideration for two years, was adopted, and it is of this plan of State organization I wish to speak.

For some years many of the Baptists of Michigan have felt the lack of coordination and cooperation of the different societies, and the corresponding lack of organization and efficiency.

The Michigan plan differs materially from the Wisconsin and the Nebraska plans in three particulars:

1. We aim at an absolutely unified plan, including the Women's Societies, who have voted to join with us in a harmonized budget and work, and who have their representatives on the Executive Committee and on the Board of Missions.

2. We have made much of democracy. We have planned a representative organization extending to every church in the state. We therefore provide for initiative through the member of the missionary committee of each association from each church, through his associational chairman, who is a member of the Board of Missions. Thus we hope to build up a state consciousness or conscience that will place some of the responsibility for the carrying out of state denominational plans and policies upon each church, for each church can have a part in formulating the policies.

3. The salaries and expenses are to be paid out of moneys collected from the churches, before the remittances are sent to the respective societies. We believe that each state should bear its own expense for the education and inspiration of the missionary bureau, and that this should not be a charge against the home adminis-

tration of the national societies. Individual and specific gifts can be sent to places designated without a deduction for administration expense.

Many of the other features are similar to the plans of the two states above mentioned, and we are indebted to them.

The Plan: There shall be a Board of Missions composed of forty-five members, divided into four committees of eleven members each, with the president of the convention an ex-officio member of each; the four vice-presidents of the convention to be chairmen of these four committees. They with the president are members of the executive committee of the convention; of the executive committee of the Board of Missions; of program and apportionment committees. The president and the four vice-presidents are therefore a clearing house for all interests, insuring the harmonious adjustment of all related work, and the safeguarding of each committee's individual interests.

The four committees are: State Missions; Home and Foreign Missions; Education; and Sunday School and Young People.

There shall be twenty-four members, representing each association of the state, and it is expected that each shall be chairman of a missionary committee of his association, with one member of his committee from each church in the association, the other sixteen members to be nominated and elected by the convention, four on each committee.

The Executive Committee: There shall be an executive committee composed of the president, four vice-presidents, and four other members of the Board of Missions. It shall be the duty of this committee to elect the General Superin-

tendent of Missions, also a woman associate superintendent who shall be nominated by the women's societies. The executive committee shall fix the salaries and supervise the work, and attend to whatever interests may be referred to it by the Board of Missions.

Superintendent's duties: To organize the state; come in touch by correspondence or otherwise with the missionary member of each church; to be conversant with the missionary intelligence, aid in the plans for missionary study, and attempt to have the cooperation of every church in denominational plans; to work up missionary conferences with the help of representatives of the national societies, missionaries on furlough, etc.; to keep a stock of all Baptist missionary literature to be supplied to churches as they need; to receive all moneys contributed by churches and individuals for all objects in the unified budget, and to remit monthly with a monthly report of the work to all cooperating societies.

The new Superintendent: Rev. E. M. Lake of Lawrence, Mass., and formerly pastor at Lansing, Mich., has been elected General Superintendent. He is particularly adapted to the work here, because of his large acquaintance and his proven ability in organizing and carrying out difficult plans. He began his work with the new year and is maturing plans for intensive work by city and associational campaigns towards realizing the standard adopted by the convention.

We realize that our plans for extensive organization and intensive work constitute a big job. Hard jobs make big men. God furnishes the ammunition when his soldiers are ready for battle. We with his help are ready.





Results of Home Mission Week

By Charles Stelzle, D.D.

FOR THE HOME MISSIONS COUNCIL, REPRESENTING 27 HOME MISSION BOARDS, AND THE COUNCIL OF WOMEN, REPRESENTING NINE WOMEN'S BOARDS, THIS REPORT IS PRESENTED



PARALLELING one of the most exciting Presidential campaigns in the history of American life, HOME MISSION WEEK yet stood out as the most conspicuous Christian movement of the year. One of the unique features of the campaign was the fact that it touched the remotest church in the open country, as well as the biggest church in the town. No itinerating "agitators" were employed. Each church stood as a unit, with the largest opportunity for working out individual plans. The suggested program for the week included meetings on every night and on several of the afternoons, with special sermons on both mornings and evenings of the Sundays included.

The special literature prepared by the Central Office was distributed from the denominational Home Missionary headquarters, and while the Central Office

answered thousands of letters from individual churches, in the main the denominational boards kept in closest touch with the churches engaged in the campaign. Throughout the entire period it was sought to link up the churches and the Boards which would, in the nature of the case, be compelled to work together after the campaign had been concluded. Therefore, the organized machinery of the Boards was disturbed as little as possible. The Central Office corresponded with representatives in nearly 2,500 cities having a population of 2,500 and over, for the purpose of organizing local committees which should have charge of the arrangements for the Week, especially with regard to the program for the final Sunday night, when great Home Mission demonstrations were to be held. This plan worked out most effectively. The office heard from nearly 1,000 cities, although unquestionably many cities were organ-

ized from which we had no report. Twenty-two out of the twenty-eight largest cities in the country conducted campaigns of some kind. The local committees also organized the churches in the smaller nearby communities, sending out speakers to these auxiliary towns.

Over 200 speakers of national reputation addressed meetings at strategic points, although literally thousands of local ministers and laymen gave addresses during the week. Previous to Home Mission Week itself a preliminary campaign of three months was conducted. Following the outline of subjects prepared for this period, special articles were written and syndicated to the following groups of papers:

- The Religious Press (106 papers).
- The Labor Press (350 papers).
- The Metropolitan Press (229 cities of 25,000 and over).
- The Country Press and newspapers in smaller cities (material being handled by the American Press Association).
- The Missionary magazines.
- The Sunday-school magazines.

At least one article per day was written for these syndicates, and millions of readers stumbled upon missionary truth in the course of their daily reading. Particularly gratifying was the use made of the articles by the Labor Press, through which we spoke every week to literally millions of workingmen who are opposed to the church because they misunderstand its mission. In addition to the regular articles, the daily newspapers printed special stories about the campaign, besides large numbers of editorials with reference to the entire movement.

Quite a number of monthly magazines and national weekly papers printed special articles in November. In quite a number of the cities, the local committees paid for advertising space, in which they called attention not only to the meetings themselves, but to the larger aspects of Home Mission work.

Six hundred thousand posters 22 x 28 inches, dealing with modern Home Mission problems, were sent to the Protestant ministers of America. Sets of twelve

were also furnished to all colleges and universities, all the theological seminaries, and all of the Young Men's and Young Women's Christian Associations in this country, making a total of something like 1,300 sets for this special purpose. Most interesting have been the reports from these institutions with regard to the influence and effectiveness of the Home Mission posters. A quarter of a million Home Mission post cards were used during the campaign, and an equal number of Home Mission stickers. These were furnished through the various Boards to the local churches, who used them in advertising special features in their churches. A million leaflets of various kinds were issued during the campaign.

During the preliminary period a weekly bulletin was printed and furnished to the leaders in every city. The bulletins served as a medium of communication between the Central Office and the local committees through which special instructions were given to the workers. For use during Home Mission Week two twenty-four page leaflets were printed giving outlines of addresses and other information suggesting plans and methods for the observance of the Week. These were sent to every minister who had received the charts. Duplicates of the twelve original posters were used for a number of purposes, smaller reproductions being printed in religious and secular newspapers, and upon programs gotten out by local committees.

Mission study classes were organized in many of the churches during the preliminary period, the Missionary Education Movement cooperating in this part of the campaign. In addition to the literature issued by the Central Office, many of the denominations printed special material for their own constituencies. Several of these Boards also prepared special articles to be used in the religious press, supplementing the general articles upon the same subjects issued by the Central Office.

One of the important results of the campaign was the interest in Home Missions aroused among an entirely new group of people who previously had shown extreme indifference to Home Mission work. It was the breadth and the scope of the

campaign which appealed to these "outsiders." One of the really fine things about the entire campaign was the absence of sectarianism or the playing up of any one phase of the American Home Missionary enterprise. There was no specialization, excepting that which was perfectly legitimate through the denominational agencies. The Central Office, however, dealt with the big Home Mission situations in a manner which appealed especially to the average man and woman. The interest aroused among the men and women of the local churches will unquestionably have a far-reaching result. The thousands of letters which have come to the office telling about the meetings and the successes could not possibly be printed in this report. Federations of churches were formed in

city and country. Follow-up campaigns were inaugurated in both the national and the local field.

The campaign was distinctly worth while, according to the testimony of those who were closest to it. The newspaper clippings on another page tell the story of meetings held in nearly 300 cities. Many other clippings were received which could not be used. The testimony of some of the Board secretaries with regard to the value of the campaign is very strong, and the letters from ministers corroborate this expression.

(The Home Missions Council showed its conviction on the subject by voting to continue Home Mission Week as a regular institution. — Ed.)



THE TENEMENT LIFE THAT MAKES THE IMMIGRATION PROBLEM DIFFICULT IN OUR GREAT CITIES



A Vast World Enterprise

THE statistical tables given in the *Missionary Review of the World* for January were prepared with unusual care and represent the latest obtainable accurate information. They show that the foreign missionary enterprise is of world size and importance, while it is always to be remembered that the statistics of missions convey only a small part of the real results. For example, the missionary statistics from China can give no idea of the vast influence that has been exerted upon Chinese thought and life by the Christian missionaries, who are regarded by many of the Chinese leaders as largely responsible for the new order in China. But the figures are impressive, and it is well to carry some totals in mind. Thus we learn that the home income of foreign mission societies and allied organizations in 1912 was \$30,404,401, as against \$25,297,074 in 1911. This includes the societies of Canada, Great Britain and the United States. There was an apparent increase of \$3,000,000 in the United States, but some of this may be due to more accurate figures and fewer estimated amounts. The income from the fields was \$7,902,256, or nearly two millions and a half increase, a hopeful sign. The total number of Protestant missionaries in the field is 24,092, total number of native workers 111,982, number of communicants 2,644,170, total adherents 6,055,425. There were added 212,635 members. The gain in adherents was nearly a million and a quarter. The figures

indicate a healthful and encouraging increase.



The Larger Foreign Societies

Taken in the order of total income, our Baptist Foreign Mission Society holds third place among the societies in this country, and fifth in the world list. The Presbyterian Church North ranks first, with total income of \$2,877,845; the Methodist Church North second with \$2,450,381; the Baptist North third with \$1,130,051; the American Board fourth with \$1,062,443; the Protestant Episcopal fifth with \$784,883. Only three others pass the half million line—the Southern Methodist with \$894,777, the Southern Baptist with \$580,408, and the Southern Presbyterian with \$501,412. In England the Church Society leads with \$1,829,413; the Propagation Society is second with \$1,035,619 (these both of the Established Church); while the London Society (Congregational) reports \$795,757, and the Baptist Missionary Society \$509,465. It should be noted that in the list are placed such semi-missionary organizations as the American Bible Society, the British and Foreign Bible Society, the International Y. M. C. A. with its \$299,317 for foreign work, and other bodies, without which the total would be reduced by nearly two millions.



The Young Turks and Ruin

Just as it seemed settled that Turkey's yielding of Adrianople had made peace certain, a revolution in

Constantinople brought the young Turks to the front as the exponents of the popular resentment against the government's surrender to the mandate of the Powers. Instantly the negotiations in London were off. The Turkish ministry was overthrown; Nazim Pasha, the only great general Turkey had, was assassinated, and chaos reigned. The new ministry declared that the Turkish people would never submit to the loss of their sacred city of Adrianople, although later it was said that possibly half of the city might be given up if Turkey were allowed to keep the other half where the mosques and shrines are. The Balkan negotiators, however, had become weary of Turkish diplomacy and delay, and declared the sittings at an end, with the ultimatum that war would begin again on Monday, February 3rd. The Powers had spent their bow in their note which the new administration in Turkey refused to regard as mandatory. The new situation is fraught with great peril to the American missionaries in Turkey, for the people are inflamed, and the Young Turks do not seem to have the requisite force or leadership. At no time have matters been so complicated; but the renewal of the war could hardly fail to mean the loss of Constantinople as well as Adrianople to Turkey. The American Board is the society most affected, having a most important part of its work in Turkey, and its most notable educational institution — Robert College — in Constantinople.



The Philippine Question

While Congress has postponed the discussion of the Jones Bill conferring independence upon the Filipinos after eight years more of American tuition in self-government, much is being said upon the subject pro and con. President Taft took occasion in a recent address to speak plainly against the proposal, and to state his reasons based on knowledge of the conditions.

This brought several replies, one of them from the special representative in Washington of the Filipino independence party. One of the strongest utterances against the proposed independence is that of Bishop Brent of Manila, who is thoroughly familiar with the situation and with the real wishes of the islanders. We shall publish this later, as it is endorsed by our missionaries. President-elect Wilson has not yet made his views known, although he is claimed by the Jones Bill advocates as on their side. The matter is a long ways from settled yet, and all the facts should be known before action vital to millions of people is taken.



A Wonderful Change

Of all the remarkable changes that have occurred in China with lightning-like rapidity, none is more revolutionary than the proposition to replace the present Chinese alphabet with one consisting of only thirty-five or six characters. This would mean that the Chinese boy and girl, instead of having to commit to memory and learn to make two thousand or more symbols, would have an alphabet as simple as ours. It would not be surprising to know that this change, once decreed, had been instantly put into effect, and that as soon as the new textbooks could be prepared the old sign language would be discarded in all educational institutions.



A "Romanized" Version

À propos of this, the American Bible Society has just issued a "Romanized" edition — that is, with English alphabet instead of the difficult Chinese character — of the entire Bible in the Hinghwa dialect, used in the Fukien Province of China. The translation was made by four Chinese scholars under direction of Rev. William N. Brewster, and is sold at about one-fifth the cost of publishing. To show how the Bible is regarded, one of the Bible Society's

superintendents in Hunan Province, after making a careful canvass of the business houses in Changsha, the capital city, finds that not more than one in thirty of the business houses declines to buy copies of the Scriptures.



An All-India Institution

Missionary F. H. Levering has sent us a copy of the *Madras Mail* containing a significant article on the necessity of making Delhi the center of enlightened political activity, now that it has become the capital of India, and of bringing it up to the standard of Calcutta and Bombay. A circular letter has been addressed by Babu Govinda Das of Benares to his fellow countrymen, urging the establishment of a Central All-India Committee at Delhi to carry out the work of national regeneration of the people of India as a whole on strictly constitutional lines. The scheme outlined provides for the starting of an English, a Hindu and an Urdu daily. By using Persian and Nagri scripts the paper could be brought out by one editorial staff. A proposed Hume Memorial Hall would provide for public meetings and the sessions of the Indian National Congress and the Social Conference, with a resulting unofficial yet thoroughly representative national parliament, able to influence more and more effectively the official Council sitting near by. A Club Building, Library, and the adjuncts are also proposed. Mr. Levering regards this as symptomatic of important developments in the social and political life of India. It indicates a growing disposition on the part of the people of India to get together, and a breaking down of the system of caste, which stands in the way of India's progress.



Motoring in India

Think of motoring from Madras to the Seven Pagodas and return — a distance of about a hundred miles —

in a day, over roads that would not be called good at best and perilous at their worst, with a number of questionable culverts and bridges. The trip was made by a party of eleven English tourists, who spent three hours at the famous Pagodas and reached Madras again before dark. This is thrusting the twentieth century at full speed into backward India, where the ancient plow is still to be seen in the fields and the locomotion as a rule is the reverse of rapid.



The Panama Canal and Home Missions

A NEW condition will soon confront the people of the Pacific Coast and form a new home mission problem of great importance. Investigation has discovered the fact that already agents of steamship lines, or at least promoters on commission, are inducing men and women in European countries to begin instalment payments toward passage for the Pacific Coast through the Panama Canal. These "runners," whose work is illegal and who ought to be suppressed, are spreading all manner of false stories regarding the immediate demand for labor and the free lands to be had in the Northwest and on the Coast. Prof. Graham Taylor says that within three years fifty thousand or more immigrants are likely to be thrown into the Coast States. A writer sets the matter before us in this interesting way:

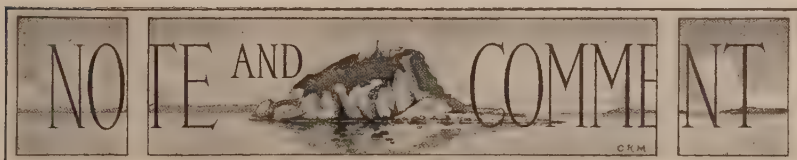
Few even of the most thoughtful have appreciated what the Panama Canal will mean for immigration to the Pacific Coast. The enormous resources of the west coast await largely increased labor. China and Japan have been disposed to supply all the demands, "but the scanty white population of the coast forbade the risk" of such immigration. Now look for a mighty tide surging through and over the locks of this new world's waterway. The present rate from Hamburg to San Francisco is

\$103.25. The Canal is expected to reduce it to \$50, and eliminate the bewildering transfer from ship to train and the tedious land journey. So the West, no less than the East, is soon to be deep in the immigration problem.

The opening of the Panama Canal is a distinct home mission issue. The event is about to reorganize society on the Pacific Coast. If even a measure of the anticipated immigration to the Coast is realized, new standards will be set and the institutions of society will be put to the severest test. This European immigration is ardently invited by industrial agencies, though the Pacific Coast has steadfastly resisted the threatened Asiatic invasion. To

put the church of the Coast in a position to carry its responsibility will require a large additional expenditure. Our national destiny is at stake in this event. Those who appreciate the gravity of the situation caused by immigration to the Atlantic Coast will the most readily understand the strain imposed upon institutions less stable on the Pacific Coast, and with a much smaller native population to support them. Every Coast city is now preparing for this inevitable foreign influx, and among social agencies the churches are not the least active. They are laying plans in the fulfillment of which they need the support of the entire nation. This our Home Mission Societies must give.

NOW FOR A MONTH OF ENERGETIC EFFORT



MISSIONS for March is a number to make the heart rejoice and the brain bestir itself. We doubt if any number preceding has been so packed with matter of vital interest to the reader—matter that should attract even those who ordinarily take little interest in missions or the progress of Christianity. The number is unusually readable, if the Editor is able to judge, and has much of the kind that gets into the heart. It ought to lead to some fresh thinking and some remarkable giving. There are articles for all tastes, from the most scholarly to the simplest, and for all ages from the kindergarten to the elderly saint facing the morning. Of course special attention is called to the exceptional offer of \$100,000. Dr. Morehouse's suggestion of Denominational Day ought also to invite comment. Begin anywhere, and you will find yourself reading on to the finish. March MISSIONS ought to bring a thousand new subscribers,

and will bring many more if you show it to a non-subscribing friend.

¶ Bishop Spalding, of Utah, is evidently a frank opponent and good friend. Writing Rev. Bruce Kinney regarding his reply to the Bishop's criticism of his book on Mormonism, the Bishop says: "I sent my review of your book and your reply to it to Brigham H. Roberts, and last night he told me that he thought you were more nearly right than I, so there's a compliment for you anyway." Bishop Spalding has a saving sense of humor.

¶ Last fiscal year 138 churches in Kansas with apportionments averaging \$9.00, each, gave nothing for Home Missions. Over \$1,200 was lost to our cause because they thought we did not need their small gift. We need the small offering of the small church.

¶ According to the announcements sent out from Pittsburgh, over ten thousand delegates or representatives have been

appointed by ecclesiastical bodies and various missionary and moral reform associations to attend the second World's Christian Citizenship Conference at Portland, Ore., June 29 to July 6. The program is laid out on a colossal scale, with speakers from all parts of the world. If the plans projected materialize, the meeting will be a remarkable one, and its purposes are certainly good.

¶ The Immanuel Baptist Church of Salt Lake City is now worshipping in its beautiful new home, worthy of the denomination. Pastor L. S. Bowerman, D.D., is full of enthusiasm. At the recent annual meeting over 150 members were present, and the reports showed a gain of 51 members, loss 96; but 54 of these went to form a new church, and 12 to the Swedish Mission; leaving the Immanuel membership at 546. The total benevolences were \$1,397, and the building fund showed receipts of over \$7,000. Altogether the amount raised was over \$8,600, not a bad showing for a hard times year. The outlook is bright.

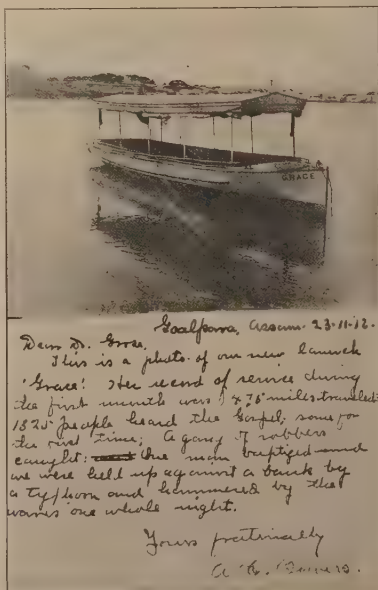
¶ Rev. D. L. Schultz continues his good work among the miners in Pennsylvania, and in other states as well. As the result of meetings held the first two weeks of January near Pittsburgh sixty professed faith in Christ, among the number several husbands and wives and one old man of seventy-eight. "Truly God wrought a great work in the lives of a large number of these people, miners and their families," he says. His next series of meetings was in the mining sections of Illinois. He was made an honorary member of the Amalgamated Association of Iron, Steel and Tin Workers of America, and his credential from the Pittsburgh Baptist Association was accepted by a rising vote at the annual meeting of the organization in Chicago, showing how he is regarded as the Home Mission Society's representative. Two of the leading members of the Lorenz Avenue Baptist Church of Pittsburgh were elected to important offices — John Williams as president and Ben I. Davis as editor of the *Journal*, one of the best labor papers. Many of the delegates were Welsh Baptists, and Mr. Schultz was invited to visit the different "locals"

of the order. He has a rare gift for this great task, and he finds the work of our Social Service Commission very helpful.

¶ The Minnesota Summer School of Missions has extended its influence by holding missionary institutes in Minneapolis, Owatonna and Lake City, each of two days' duration, with China's New Day and Mormonism as the textbooks under consideration, also the Bible and Missions. It is hoped to enlarge this work, as supplementary to that at Merriam Park in the summer.

¶ The Protestant Evangelical Union of South America is preparing to begin work in the rubber fields of Peru, where it is said 30,000 Indians have been murdered by representatives of British rubber companies in the process of extracting 4,000 tons of rubber.

¶ Last year in the Shanghai Y. M. C. A. 775 Chinese enrolled themselves in Bible study classes, 340 enrolled themselves as Christian inquirers and 141 professed conversion.





For Gospel Messengers

G MOST merciful Saviour and Redeemer, Who wouldst not that any should perish, but that all men should be saved and come to a knowledge of the truth; Fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of salvation in all lands. Be with them in all perils, in sickness and distress, in weariness and pain, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favor, and send Thy Holy Spirit to guide them into all truth. Let Thy ministers be clothed with righteousness, and grant that Thy Word, when spoken by them, may not be in vain. Endue them with power from on high, and so prosper Thy work in their hands that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for Thy Name's sake. Amen.



PRAY

That Japan may not only lead the Orient in modern progress, but in Christian faith and life.

That American occupation of the Philippines may be an increasing blessing to the islands and a wholesome example to all the Orient.

That in China the intellectual awakening and the spread of Western civilization may be fully taken advantage of by the missionary leaders, and that the 400,000,000 who have never heard the Christian message may speedily receive it.

That in our own land racial prejudices may yield to the Christian principles, and every man, woman and child be given full opportunity.



Dr. Morehouse's Message

At this time, to be living is sublime. The Spirit of God is moving upon the face of the waters, and out of chaotic forces

and darkness is bringing a new creation of which Christ shall be King. It is for us to have a worthy part in the gigantic endeavor. It is high time for us to get out of the commonplace, especially out of our commonplace giving, doling out a few dollars yearly when without sacrifice it might easily be doubled. "O God," cried Henry Martyn, "make me an uncommon Christian!" We need to live on higher levels, to sit in heavenly places in Christ Jesus, with a wider, clearer vision of things in their relative proportions and their true perspective; aye, to be with him on the Mount of Transfiguration, going down thence to the ministry of love, with the sustained and indomitable energy of the Divine Spirit. Too long have we been languidly at the task; too long marking time or moving with painful steps and slow; too long unable to respond to Macedonian appeals from many lands; too long wearing out the lives of those charged with grave responsibilities of administration, groaning and chafing over the necessity of scaling down, and paring and scrimping to save a few hundred dollars, while Christian men living on a liberal scale are adding large amounts to their superfluous capital. How long shall these things be? How long before we shall arise in our might as a denomination and do something really worthy of us, something commensurate with the needs of the hour, something that shall truly honor Christ; how long before high tides of consecrated giving shall lift our stranded enterprises out of the mire and misery; how long before millions shall be joyfully laid on the altar for a world's evangelization? How long, O Lord, how long? — *From Anniversary Sermon.*



At the school of theology of the Boston University a map is kept on the wall with a line drawn from Boston to the station on the foreign field where any graduate of the institution is now working.



JAPANESE SCREEN DATING BACK TO 1600—A MASTER'S WORK

Notes from a Foreign Secretary's Diary

By James H. Franklin, D.D.



OUR ship dropped anchor just outside the Yokohama breakwater an hour before the first glow was seen in the east, and the trim Japanese doctors were busy with the steerage passengers while the electric lights were still needed on the decks. It is literally true that one must be up early to get ahead of the Japanese.

On this particular morning the sun as it came up out of the sea appeared to be attempting to present a faithful picture of the flag which was floating from the hundred Japanese war vessels that were lying almost exactly where Commodore Perry's small fleet was anchored while he was negotiating a treaty with old Nippon less than sixty years ago. It was hard to believe that the modern battleships whose turrets and towers were breaking out of the darkness were actually flying the flag of a nation that a few years ago denied foreigners the right to enter the country for a single hour and forbade the return of even her own sons if once they left her shores. No, it was not a queer course for a nation. Old Nippon might have become a colony of some European power more than two hundred years ago if she had not shut out the foreigner. An "unfortunate circum-

stance in Japanese history" accounts for the retarded civilization, a distinguished publicist declared to me, and a slight acquaintance with the history of the Far East compels the conviction that the foreigners of three hundred years ago were chiefly responsible for the "unfortunate circumstance." For two hundred years Nippon knew nothing of the world movements. She lived her own life, cherished her own traditions, built her own shrines and developed her own civilization. However much her civilization may have been retarded, it is clear that in many ways the progress of the nation during the last century has been phenomenal. One's pen fairly begs for permission to run on and tell a little of the wonderful story. But the available space in *Missions* will allow for nothing save a few notes on the fields visited.

If the day is clear as the ship approaches Yokohama, a field glass will give a glimpse of two Baptist monuments. The first is the old Seminary plant. The second is the new Mary L. Colby Home School. At the first the Dearings are doing a splendid work in the night school and the dormitory for young business men, while they give large official assistance to the general Christian movements in Japan and incidentally dispense welcome to the hundreds of missionaries who annually

stop in Yokohama en route to their fields in every section of the Far East. Their "visitors' book" indicates over seven hundred house guests between January 1 and November 12.

At the Mary L. Colby Home School the visitor finds Miss Converse and Miss French in charge of an institution that is a credit to Baptists. The buildings are the

of civilization. Indeed, what our country is now in the world is largely due to America's influence."

The evangelistic work in and around Yokohama is in charge of Mr. and Mrs. C. H. D. Fisher, for thirty years missionaries to Japan. Some of their stations will be visited before we leave the country.

Tokyo is the heart of New Japan as



THE NEW EMPEROR AND EMPRESS OF JAPAN IN STATE ROBES

newest and the best in our Japan mission. We salute the Woman's Baptist Foreign Missionary Society. Here is a splendid plant for an excellent school in which young women are being trained under Christian influences. The curriculum conforms to government requirements and the life of the students is according to the best Japanese customs and ideals. The wise missionaries are not attempting to Americanize the Orientals. But there is a friendly feeling for America. In an address of welcome one of the young women said: "In looking back, when our country still was asleep in obscurity, rejecting all advances in civilization, it was your country that first awakened Japan from her long sleep and led her to see the light

Kyoto was the center of old Nippon. The residence of the Emperor is always the center of the world for the Japanese. In other days it was "up to Kyoto." Now it is "up to Tokyo." One may descend from the cryptomeria groves of Nikko with its indescribable Shinto temples, two thousand feet higher than the Imperial city, but one always goes "up to Tokyo." The Japanese always go "up" when they move towards the Emperor, and "down" when they turn their faces away from him. "You westerners cannot understand it," remarked a Japanese graduate of an American University. "We do not worship the Emperor, but we have such reverence for him that it is nothing to die for him." We shall not



NO. 19. JAPAN TODAY.—OUT-DOOR PREACHING IN TOKYO.

(内地寺事) 法説外屋 書架繪俗風代現

attempt to understand it. We are told, however, that when the late Emperor was dying, the streets around the walls of the Imperial Palace where our jinrikishas are pulled any day were crowded with sorrowful throngs who were bowed to the earth in worship and prayer. Yet we are told once in a while that the Japanese cannot be considered a religious people.

Tokyo is like the rest of Japan, only more so—crowded, crowded, crowded! Go where you will, the people seem to come out of the very earth—hordes of them. And they keep coming! A land no larger than California, with 50,000,000 of people, and multiplying rapidly. In forecasting Japan's policy never forget the endless hordes of youngsters with babes on their backs, and the sure promise that history repeats itself. And Tokyo is growing. But already two million people live in the sea of low flat houses where a structure of four stories is a skyscraper.

Here and there are foreign buildings, but Tokyo is Japanese, and so is all the Empire except a few spots where foreign commerce and tourists affect the life. In all study of Japan's movements it is safe to accept this as a settled fact: Japan is Japanese. She may borrow from the world but her own impress will be given to whatever is borrowed. She has sent

her little brown sons to the ends of the earth for patterns, but her product is Japanese, and if the truth must be told some improvements have been made. Think of sending a ten-pound parcel to the laundry three hundred miles away, and instead of paying a dollar or more for it, as in America, one is surprised at being told that the government delivers it at the door for twenty sen (ten cents). And mail deliveries are about as incidental as telephone calls in America—ten or twelve per day in the average city, and as late as ten at night. And every farmer on every hillside and on every island has his mail brought to his door. That mail usually includes a daily paper too. In the towns and cities practically all the homes get daily papers which report the world's news—and frequently religious news. "A reporter is waiting to secure your address" is the word that comes to me after speaking to a large body of students.

Tokyo is the educational as well as the political, social and commercial center of the Empire. Here is the largest of the four Imperial Universities. Here are also private universities (one with an enrolment of 9,000 students), Christian colleges, high schools, middle schools and grammar schools. Several departments of the Imperial University are said to rank with

the best in the western world. The libraries of such schools have thousands of the best books from the West, including choice sociological and theological works.

One needs unlimited space if he is to tell of the Baptist problems and the Baptist workers in Tokyo—the Axlings and the Wynds in evangelistic work, the Gressits and the Holtoms at Duncan Academy, the Benninghoffs at the Waseda University, Professor Tenny at the Seminary, the Footes, Dr. Harrington, Miss Kidder, Miss Claggett, Miss Hiscox, Miss Dithridge, Miss Jesse, Miss Whitman, Miss Carpenter and the Japanese pastors, teachers and general workers. In the midst of two million people these workers are laboring, in most cases with inadequate equipment and sometimes overshadowed by Buddhist temples five hundred years old and Shinto shrines at which ancestor worship has been practised for uncounted generations. Yet there are people who fancy that the walls will all tumble in an instant upon a blast from a gospel trumpet. On Sunday evening I journeyed with Mr. Wynd and Professor Tenny to a Baptist

preaching place where they regularly assist the Japanese pastor. It was enough to shame one's soul to think of such superb men working in so small a place. When shall we get down to business at home? The Baptists of America need to pour their money into Tokyo.

Few secretaries travel to the northern island Hokkaido. Two days and a night are required for the journey by rail on the small but complete trains which are operated by the Imperial Government. The fares are remarkably low, the cars are noticeably clean, the trainmen are conspicuously courteous and "on time" is the usual order. Accidents are exceedingly rare. Sleeping cars are small but less expensive than in America. The waiters in the dining cars serve the passengers anywhere or any time. American travelers can hardly believe their eyes when they see a cup of tea served for two and a half cents, a small beefsteak for fifteen cents, a chicken cutlet for eleven cents. Then I know the reader will not believe it, but a train porter politely refused a tip!



MRS. J. L. DEARING AND HER ENGLISH BIBLE CLASS OF JAPANESE STUDENTS

The journey to the Hokkaido is full of interest when one is so fortunate as to have missionaries along who interpret customs, conversations, and the land itself. Here are shrines in every grove and on every green hilltop. Villages are everywhere, surrounded by the rice fields. And always the schoolhouse. After crossing the narrow straits north of the mainland the appearance of the people changes. Heavy hoods and cloaks are needed for the wintry weather in the island to which the immigration of mainland people is so heavy. The Hokkaido is called "Little America" and the name is not inappropriate. The country is new and the people who have broken away from the life of old Japan are more progressive and more open-minded than those who reside in the old centers. The aborigines of Japan, the rough Ainu, who were pushed from the mainland long ago by the invaders, are now forced again into a small section of the Hokkaido by the immigrants. Do not be mistaken. The immigrants are merely Japanese who desire to escape from the crowded mainland. Immigration has made cities in the Hokkaido like the fabulous towns of Oklahoma. Here is a city of 123,000 that had a population of 300 when the missionary visited it thirty-five years ago. Another has jumped from a hamlet to 93,000 in the same time. Here are the loyal Steadmans at work, with Frankie and Janet the only white children in a city of 123,000.

It should be said, however, that the Hokkaido is probably relatively better occupied by Christian workers than any other section of Japan. For this reason more than one society has considered the advisability of withdrawing from that field with the view to occupying sections which are entirely without Christian missionaries. There is plenty of work but the question is the wisest distribution of forces.

In the Hokkaido the secretary had a splendid hearing whenever he spoke and students from government schools crowded into the small buildings or stood around the doors in the rain hoping to secure an entrance.

A KINDERGARTEN CONTEST

At Morioka where the Toppings and Bullens are at work the secretary found a delightful situation. He could write a story about the kindergarten. The dress of the doll-like boys and girls suggested a flower garden and their chattering tongues suggested laughing waters. On Sunday afternoon five hundred students, high school professors and business men assembled in the town hall to listen to an address an hour in length by the secretary, which he was invited to deliver on religion and education. The next afternoon over five hundred government school students voluntarily attended a meeting in one of the school buildings for a second address from the secretary.

Space would fail should I attempt to tell the details of visits to every station. Morioka and Sendai have much in common. The old Japanese traditions are preserved in these centers. The hospitality of the people is delightful after one becomes used to removing one's shoes forty times a day, and bowing upon hands and knees with the face to the very floor hundreds of times a day, and when one has learned to use chop sticks and to like Japanese food, and to sit for hours upon one's feet. The days at Morioka and Sendai gave an insight into the home life of the Japanese which will ever be remembered. At Sendai the Girls' School conducted by Miss Buzzell has been a power for tremendous good. It has come to be recognized as an institution of large value to the city. Our missionary here, C. H. Ross, is acquiring the language rapidly while he is already at work. The secretary can never forget what he called the laymen's missionary banquet at one of Mr. Ross' out-stations where a deacon of the church invited a company of Japanese Christians to his home to a genuine Japanese meal served upon the mats around the hibachis.

But this must end and other fields must wait.

Tokyo, Japan.





MR. AND MRS. J. B. SPEED OF WAGON NO. 14, NORTH CALIFORNIA

Doorstep Evangelism, or the Practical Value of Colportage Wagon Work

By Rev. Samuel G. Neil



BAPTISTS have always been in the front ranks of evangelistic service. Baptist churches are evangelical to the core, and once we lose our heart we lose our life. An unevangelical Baptist church would be a contradiction in terms, and a Baptist minister who is not an evangelist in the best sense of that word is a Samson shorn of his strength. By Evangelism is meant that kind of personal or public preaching that definitely, emphatically and preeminently aims to bring men to God. It is true that the church exists for worship, but you cannot have worship without worshipers; and without evangelism how are we to gather the worshipers?

Evangelism is beset by certain perils. It has been frequently restricted in its meaning so as to become a mere synonym for revivalism; and spasmodic and organized emotional appeals have been substituted for the patient toil and prayer which in God's own time are crowned with spiritual revival. No one with open mind and heart can study the question of evangelism without recognizing that the imperfections of human nature are still with us. Nevertheless, Evangelism is opposed to all systems which ground themselves in authority. Traditionalism, Ecclesiasticism and Bibliolatry are alien to Christianity, which is a religion of the spirit. The message of Evangelism has only such authority as can be won by appeals to the mind, the conscience and the heart. Evangelism denies that the hidden truths of religion can be fathomed by the

logical reason acting alone, and subscribes to the dictum of Pascal, "The heart has its reasons which reason does not know."

Evangelism stands in opposition to all purely rationalistic or intellectualistic systems.

"Come all the world, come sinner, thou,
All things in Christ are ready now,"

must ever be the dominant note of Evangelism.

"Thou, O Christ, art all I want,
More than all in Thee I find."

In so far as Baptist churches fail to utter a great and constraining message to the world, they have fallen away from the true apostolic succession. Never in the history of the churches was there such a demand for aggressive Evangelism as to-day.

Our American Baptist Publication Society has been the pioneer in the work of Colportage, or Doorstep Evangelism. We have put into the great American West nearly six million dollars of missionary money to pay Colporter, Chapel Car and Sunday School Missionary to help save that West. They tracked the prairie schooner, they went in on the construction train, they drove through circuits larger than the state of Rhode Island — and they are doing it yet; they preached in shanties and dug-outs and under the canopy of heaven; they have "become all things to all men that they might save some."

SPADE WORK

Spurgeon on one occasion preached on the duty of working in the vineyard, and at the close a lady waited upon him in his vestry with the simple request, "Please, sir, give me a spade." The one hundred men who are employed by our Publication Society as colporter missionaries are doing "spade work." They are "the John the Baptist" preparing the way for the pastor, the Sunday school, the church and our various missionary organizations. "Spade work" means toil and sweat and weariness. Too many of our modern church members have sought lighter employment, and been enamored of less irksome duties in the garden of the Lord. The "spade work" — the real arduous, unpretentious toil —

has too frequently been left to the few. The modern propensity is to prefer the embroideries of Christian service and to shirk the indispensable hard work.

The Colporter goes from house to house with the message of the Evangel. Dr. J. H. Jowett, in his recent book, "The Preacher — His Life and Work," says: "It is a harder thing to speak about our Lord to a family than to a congregation, and it is harder still to single out one of the family and give the message to him. To face the individual soul with the Word of God, to bring to him the mind of the Master, whether in counsel or encouragement, in reproof or comfort; is one of the heaviest commissions given to our charge. Where there are ten men who can face a crowd there is only one who can face the individual. We fear the individual more than we fear the crowd. A sermon is easier than a conversation. Multitudes of ministers can fish with a net who are very reluctant to fish with a line, but it is as clearly a part of our commission to go out after 'the one' as to minister to 'the ninety-and-nine'; and therefore we are called upon to master our reluctance and our timidities and with steady loyalty to carry our ministry from the pulpit into the home and from the great assembly to the individual soul."

It is humiliating to remember that under the very shadow of our churches there are those untouched by any religious influences. The cheap invitation of the handbill feebly offering "Hearty welcome to all," or saying, "Come, thou, and all thy house," is ludicrously ineffective. If the church really wanted them, it would find them out and tell them so. The handbill has no heart, and the little church paper may roundly lie. One thing is sure, these means will never overcome bitter prejudice or destroy mistrust. An invitation, to mean anything, must be spoken by a living voice from a loving heart. A hearty handshake means more than the pointing of a hundred finger posts. Half a dozen colporter visits will do more than glaring posters on every bill board in the neighborhood. There is no substitute for the personal visit to the homes of the people. The sooner our churches wake up to that fact the better. To add to the list of the



THE COLPORTAGE WAGON IN ASSAM, AS IN AMERICA

saved on earth and to swell the roll of church membership we must get into the homes of the people. "Bright services, fine quartettes and enjoyable sermons" and "Pat-me-on-the-back receptions" may all be in pleasing evidence, and yet the complaint be that the preacher sermonizes in a lumber yard to a mere handful of the elect. To reach the people we must go to them. They need the living voice, the spoken welcome, the brotherly sympathy, all the potent forces secured by personal contact. The work of the colporter is indispensable. During the year 1911-12 our workers visited 102,040 families, held 8,091 prayer meetings, and baptized 1,831 persons. From the beginning of our Publication Society's work, our workers have visited 2,692,725 families, conducted 238,971 prayer meetings and baptized 45,301 persons. I look upon the work of the colporter as the most helpful, Christly and apostolic work of modern times.

EVANGELISM THROUGH LITERATURE

The Colporter scatters religious literature in the homes of the people. The avowed

enemies of religion are doing their utmost by cheap, rationalist literature, by oratory in the parks and at the street corners, and even by "wagon missions" which preach a mixed, agnostic and socialistic gospel. Recently in Chicago I heard a young man address a large crowd of men in a street meeting in which he openly and unblushingly defended the tenderloin district of that city and urged his hearers to patronize such places. Here is a field for pulpit extension. What a field for operations — what an opportunity for good?

On one occasion John Wesley was asked, "What can be done to revive the work of God where it has decayed?" And he answered, "Be more active in the disbursing of the books, and in begging money of the rich to buy books for the poor." In a letter to one of his helpers urging him to spread scriptural, practical tracts he said, "Preach on the subject at each place, and after preaching encourage the congregation to buy and to read." We cannot overestimate the power of literature either for good or for evil. If we as Baptists do not get wholesome literature into the hands of our people, and especially into

the hands of our young people, they will feed on garbage. The enemy is wide-awake along this line. You have only to go into our great cities and you discover that where we are circulating one of our books or tracts, Millennial Dawnism, Mormonism, Socialism and other isms are scattering their products by the thousand. There are enormous undeveloped possibilities in all our Baptist churches. The indifference of many of our Baptist pastors to the spread of religious and denominational literature is appalling. One thing is absolutely certain—people will read. Another thing absolutely certain is that people are reading. There was never such a reading age as this. The public school is making it possible for the children, before they have reached their 'teens, to be readers, and has cultivated in them a taste for reading. Unfortunately in too many cases people stray off into very doubtful branches of literature. What we want to do is to divert them from this unwholesome and undenominational literature and prevail upon them to read our own excellent periodicals, books and magazines. I say without the slightest fear of contradiction that the most splendid books, magazines and Sunday school periodicals come from the presses of our own Publication Society.

Wendell Phillips was once addressing a Boston audience upon the subject of Abolition. Many in the audience, stung by his fearful arraignment, determined that he should not be heard and so set up a cry to drown his voice, but he, nothing daunted, stepped to the footlights and addressing himself to the reporters said, "Let them roar, I am speaking to thousands of people." The scattering of religious literature in the homes of the people is a responsibility second only to that of the pulpit. There is no reason for the churches to despair of winning back the unchurched thousands. If the churches separately and collectively would organize and train their members for this special work, and initiate campaigns with energy and strategy, it is certain that large numbers of the so-called "lapsed masses" would be won back to worship and church fellowship.

Last year our workers scattered 925,116

pages of tracts, sold 32,780 books, and gave away 4,013 books. During the years of our Society's work, our workers have scattered 56,925,075 pages of tracts, have sold 1,180,978 books, and given away 210,655 books. Besides this our Publication Society has aided 11,810 pastors and ministerial students with grants of books for their libraries.

THE COLPORTER'S ADVANTAGE

The Colporter talks to the unchurched as far as possible in their own languages. It is of no use preaching sermons to the unchurched as sermons are preached to regular congregations of worshippers. Formality, convention and pulpit voice must be avoided. The message of the colporter is simple, straightforward, practical, with touches of humor and pathos, dealing with religion as it directly influences or should influence life, rather than with formal theology. The theology for the street is the theology of the love of God. You will never win men by a harsh, pitiless theology of an angry God, and such theology is certainly not the theology of the prophets of the Old or the Evangelists of the New Testament—least of all, is it the theology of Jesus Christ. "God so loved the world that He GAVE His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." He did not need to be placated. His longing desire is that all men should come to His embracing arms. The Colporter tells them winsome stories of the life of Jesus and translates the parables into modern pictures.

The Colporter is an open-air preacher. Some of the grandest preachers the world has ever known were open-air preachers. Our Lord, Noah and Nehemiah, Samuel and Saul, Jonah and Jeremiah, Peter and Paul, Elijah, Ezra and Ezekiel, Job and Joel, David and Daniel, Moses and Matthew, and a host of Johns, headed by John the Baptist, John Wesley, John Knox and John Bunyan, and what shall I say more, for the time would fail me to tell of Whitefield, Spurgeon, Moody, Booth. Nor need one fear to include in the list the names of our own chapel car and colportage workers, such as "Uncle Boston," Wheeler,

Thomas, Rust, Jacques, Townsend, Stephenson, Hermiston and others, who by mountainside, seashore, in mining and lumber camps, prairie towns and isolated hamlets, country towns and city streets have proclaimed the gospel story in song and in sermon.

Would to God that the churches everywhere would call out their reserve forces of Evangelism in the shape of organized and trained open-air preachers! There would be an installation of divine energy the voltage of which would be sufficient to shake this whole world as no pentecost has ever done. Go down into the slums, amid hopeless and helpless humanity, in the spirit of a cold, critical student of conditions, and you will find men drawing away from you, and turning their cold side, and manifesting their meanest spirit; but go down there in the spirit of a sympathetic Christ, with love supreme, creating a warm and penetrating atmosphere, and you will find men moving toward you, you will patiently win your way into their lives, and by the magnetism of the Christ, lift them out of their sins and out of themselves, into a life of self-respect and hopeful, triumphant, Christlike living.

"Down in the human heart, touched by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

The Colportage Wagon work of the American Baptist Publication Society ought to be enlarged and its efficiency greatly increased. It is an enterprise with which it is a privilege to be associated. "It is our policy to add to our efficient force of workers as rapidly as funds permit until at least five hundred men are employed."

EXTENSION NEEDS WITH THE EVANGELISTIC AIM SUPREME

Like Aaron's rod, the evangelistic purpose must swallow up all other rods; swallow them up, mark, not cast them aside. The evangelistic purpose can assimilate everything that the man of God has to tell of God's truth. That which cannot be absorbed into the evangelistic purpose is no part of God's blessing and the messenger may let it go without a pang. The colporter aims at conversions—that stupendous miracle which can softly remold the heart of a little child as surely as it can shatter the brazen conscience of a vicious man. The purpose of all our lives is that we should help to make Christ king. By manifold signs, He is telling us that the greatest victory He has ever gained may be won with this generation and He is summoning every one of us to His aid. His triumph will cost blood and treasure, but He who for our sakes became poor and shed His blood has the right to make the demand. Our Lord requires to-day the service and the sacrifice of all His people.





A Visit to the Summer Palace in Peking



THE interesting letter below was written to Col. E. H. Haskell by one of the most prominent Christian workers in China, whose counsel is constantly sought on important matters relating to the various missionary activities of our own and other denominations:

I shall center upon one day, and that a holiday, for this letter, hoping that incidentally it may serve to bring out in some measure to your mind, as it did so forcibly to mine, the contrast between the present and a decade ago in China.

Mr. Chengting T. Wang, whom I think you will remember having met as a secretary among the students in America and who afterwards became a secretary of our China National Committee, was made Acting Minister of Commerce and Industry in President Yuan's Cabinet. He asked me to join a party of friends for a visit to the Summer Palace on Saturday. We were to gather in the home of Dr. Dyao, with whom he was staying while in Peking, and I was to be there for breakfast, as we should make an early start.

I was there before eight. After Mr. Wang had introduced Mrs. Dyao, who proved one of the most charming hostesses I have ever known, Captain Chang arrived, a young man under thirty, I should think, dressed in the smart uniform of a cavalry officer. He is a graduate of a military

institution in Vermont and is now a member of the General Staff of the Army. A few minutes later Dr. Dyao came in and we proceeded to breakfast. Dr. Dyao is a Cantonese, a Doctor of Laws of Cambridge University, interpreter to the President, an earnest Christian gentleman, and a member of the Board of Directors of the Peking Association. Modest, quiet and efficient, he won my heart at once. We were scarcely seated at the table when Dr. Chen Wei-Chen came in. It was a great pleasure to see him again. We have been intimately associated in Christian work for over ten years. He was formerly a professor in Peking University, was representative of China in the World's Student Christian Federation meeting at Versailles, for many years a member of the General Committee of the Federation, a member of the National Committee of the Young Men's Christian Association, recently a Doctor of Philosophy of the University of Michigan, and now editor-in chief of the semi-official organ, "The Peking Daily News." The next to arrive were Dr. and Mrs. Chang. Dr. Chang is a graduate of Yale and holds a prominent position in the State Department. Dr. C. H. Wong we were told would be awaiting us at the western gate. Dr. Wong was Secretary of State in Dr. Sun Yat Sen's Cabinet. He is now Minister of Justice. We finally reached the gates of the Summer Palace. There was absolute democracy. No favors were shown because our party contained two members of the President's Cabinet and others of high standing in the Government. We handed in our passes like any one else.

The Palace itself seemed redolent with the romance, the splendor, the mystery,

of Emperors and Empresses from the brilliant court of Chien Lung to that of the recent Empress Dowager. Pavilions looking out on courts with priceless bronze peacocks, lions and urns, rockeries in fantastic shape and of bewitching beauty, the marble boat built on the edge of the lake, the island in the distance on which poor Kwang Hsu was imprisoned, the roofs of green and gold, gleaming in the brilliant summer sun, rising tier on tier — all cast a spell o'er us.

We took a boat and wound through a canal, pushing aside the large lotus leaves, passing ruins of bridges or palaces, until suddenly we came upon what had been a favorite resort of the Empress Dowager. We walked through one pavilion with handsome red lacquered pillars and glass front and came upon a court yard lying in front of still another pavilion. In the court yard between was a large lotus lake just bursting into bloom. The two pavilions were connected by arcades on either side. In the middle of the arcade on the west a splendid feast was already spread and awaiting us. Mrs. Dyao's servants had gone ahead. This was the very spot where the Empress Dowager had sat for one of her most famous pictures. I sat facing the lotus lake. Behind was a tiny gurgling stream which formed a little waterfall and furnished music for the meal. Round about us on the stones were legends written by the Empress Dowager herself. Here was "Fairy Island"; there "The zephyr among the pines"; "The spring flows ceaselessly"; and "The rock of the jade harp." On a post next the table was written, "Here wash your ears of the affairs of state." It was an admonition which all literally obeyed. We were a bunch of happy college men.

After tiffin we hastened to leave the palace for the summer villa of the famous Boxer leader, Prince Tuan, which was a few miles distant. This villa has been turned into the Ching Hwa College to train students who are going to America. My old friend, Mr. Tong Kai Son, is now


President. He was awaiting us with refreshments when we arrived. I first met Mr. Tong, who is a Yale man, some twelve years ago when he was President of the Board of Directors of the Hongkong Association. Our acquaintanceship has ripened into a deep and intimate friendship. This was the first time I have seen him since he returned from the Opium Conference at the Hague.

That night Mr. Tong gave our party a feast on a large uncovered stone-paved terrace, adjoining the summer pavilion of Prince Tuan and overlooking a beautiful lotus lake. It was a perfect night. The moon came out and kissed the lake into life and beauty. Mrs. Dyao sang song after song in response to our urging. We sat long in the intimacy and charm of the summer moonlight.

How strange it all seemed! It was almost the twelfth anniversary of the Boxer trouble, in which Chen Wei-Chen had lost his saintly father and mother and beautiful young sister, who gave up their lives rather than their faith. The fathers of C. T. Wang and C. H. Wong, humble but devoted ministers of the Gospel, were included in the sweeping sentence of the Empress Dowager. Not one of us sitting there but in some way had been mightily affected by that terrible outbreak. Now C. T. Wang and C. H. Wong were two of the little group of men who had recently decided the destiny of the Manchu Dynasty and to whose Christian generosity and mercy the present Empress Dowager and young Emperor no doubt largely owed their lives. Tong Kai-Son has fallen heir to Prince Tuan's palace, turning it into a well-spring of culture instead of a secret plotting-place for the ruin of all Christians. The decade since the Boxer War seemed to stretch into a thousand years. As I said good-bye to the company that night and wandered to my room through the winding paths of Prince Tuan's villa, no miracle seemed too great for God to perform even in our day.

— On Steamship for Shanghai.





OBSERVATIONS OF THE OUTLOOKER

THE OUTLOOKER had the privilege of making one at the dinner arranged for the officers, members and friends of the Home and Foreign Mission Boards of the United States and Canada in New York on the evening of Tuesday, January 14. The occasion was marked in that it brought together the leaders in home and foreign missions in social and fraternal intercourse. In this it was symptomatic of the new order, which takes the whole missionary enterprise into its horizon and sympathetic interest and wipes away the artificial barriers that have at times been in obstructive evidence. There was a notable gathering of men and women, and the addresses were of a high order, culminating in the spiritual vision of Mr. Robert E. Speer, who was at his best. It is a great thing for the leaders to get together, look one another in the face, and strengthen one another for the great work of world evangelization.



There were two important conferences arranged for that week, and the only difficulty was that the Outlooker, who wished to attend both, could not be in two places at the same time. The Home Missions Council held its annual meeting on Tuesday and Wednesday, and the Foreign Missions Conference, in Garden City on Wednesday, Thursday and Friday, with one day's overlapping. There was also a third special conference upon work for Mohammedans on Tuesday, and this was of exceeding interest, particularly in view of the war with Turkey and the possibility of a Mohammedan uprising of formidable proportions. The Out-

looker did his best, and took in a part of the Home Missions Council sessions, and a part of the Foreign Conference, with a mere glance in at the Moslem discussion. Surely it meant something that a hundred home mission leaders representing a score of denominations should be discussing the problems that confront us in our country, with a view to the closest possible cooperation. The results of this organization are already apparent. Home Mission Week was in itself a sufficient answer to the question why have such a Council. Church federation finds an actual expression in this cooperating organization, comprising the leading Home Mission Boards of the country. The state surveys which are being made under the direction of the Council, with the cooperation of the Federal Council's Home Mission Commission, are another result of large value. The Outlooker was impressed with the body of men and the spirit that animated them. Only good for our country can come out of this concentration of power upon great ends that must be accomplished. The leaders are awake to the issues and emergencies, and that means a good deal. They are awake also to the absolute necessity of team work.



At Garden City the Outlooker found another body of strong men and women devoted to a great cause. This conference is not a legislative body, but it brings together the secretaries of the boards of the leading denominations for frank and fraternal conference. This was the twentieth annual meeting, and there were present 126 delegates and visitors. A half hour devotional service at each morning session ministered graciously to the spiritual life of all who had share in the meeting.

The discussions covered administrative efficiency, organization and cost; unified plan of missionary education and giving; the pastor's view of missionary education and giving in the country and in the city church; the educational system of China and the present opportunity; aims and purposes of the conference; home base committee report; the relation of the organized work of women to the general boards; the spiritual side of missionary administration, and cooperative missionary publications. There was sufficient variety of opinion to maintain interest, and on some questions, such as the memorial to our government in behalf of the recognition of the Chinese Republic, there was warm discussion.



Nothing was more impressive at this conference than the setting forth of the new Chinese system of education by Mr. P. W. Kuo, A.M., a young man and student, who had his subject mastered and expressed it, though at some pains, in good English. He represented fairly well the intellectual grasp that makes the educated Chinaman a man to be reckoned with. Once let this type of mentality become thoroughly Christian and it will exercise tremendous power among the Chinese masses. If there was anything more impressive, it was the fact of the conference and what it signified. Surely there was only the spirit of Christian fellowship and the consciousness of union in a common cause. And it was good to be there, where the ideal of a redeemed world was the controlling influence. Missions keeps the true Christian ideal before the church.



The Outlooker is impressed anew with the way in which leadership develops and with human values. When Professor Shailer Mathews, dean of a great Divinity School, editor of the *Biblical World*, lecturer and speaker on all sorts of occasions, new head of the Federal Council, with every hour of every day packed full — when this over-busy man accepted the chairmanship of the Three Million Dollar Campaign, immediately the power of his

highly vitalized personality began to be felt. It touched Mr. Rockefeller, and brought the offer that promises to relieve an acute situation. The denomination owes more than it knows to Professor Mathews — but that kind of deficit will not trouble him.



Secretary Haggard is devoting his time largely to the financial campaign. He reports a splendid series of meetings in Providence, and says the meetings at Philadelphia were pronounced the best Baptist missionary meetings ever held in that city. The fact that 380 attended the Ministers' Conference on Monday morning, January 27, indicates the interest. "The stress and strain of the campaign are very hard, but the situation requires our utmost exertions, and should lead to earnest, united prayer that the outcome of the year may be adequate." That is the spirit in which our secretaries are working. He adds, "I feel greatly encouraged at the outlook. I believe we shall go on and succeed in meeting this crisis successfully. The time is short, but we can do it."

1900 1901

Dates in Our Missionary Centennial

- 1812, JANUARY 26. Meeting held in Salem, Mass., addressed by Rev. W. Johns, of the English Baptist Missionary Society.
- 1812, APRIL 23. Formation of Salem Bible Translation and Foreign Mission Society.
- 1813, JANUARY 19. Letters received in Boston announcing that Judson had become a Baptist.
- 1813, JANUARY 25. Union Missionary Concert of Prayer established in Boston.
- 1813, JANUARY 31. First public anniversary of this Society, revealing five hundred dollars raised for foreign missions.
- 1813, FEBRUARY 8. Baptist Society for Propagating the Gospel in India and other foreign parts, formed in Boston.
- 1813, MARCH. Money appropriated for translations at Serampore and for Judson.



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

Secretary Stackhouse's Appeal

THESE are days that are calling alike for special thanksgiving and for special intercession. The victories are great and inspiring, and for these we ought to thank God. The needs also are many and pressing, and because of these we ought to get nearer to the throne of grace. No one can follow the path of our missionary societies since the beginning of their progressive history without having his soul thrilled by the inspiring achievements. At the same time no one can face the present needs and claims of the work without being stirred by its magnitude. The past hundred years have recorded marvelous missionary development and progress both at home and abroad. But the next ten years should vastly exceed in results the last one hundred years. The pronouncement of the Edinburgh Conference on the question is as follows: "The next ten years may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries will not be able to repair." If this be true in general, it is true of our denomination among others. As Baptists we have found our place in our Lord's world program, and it is a large place. We must not disappoint our Lord, or the people for whom we are responsible, by failing to discharge our part in His program.

It has occasionally been suggested that our missionary societies have traveled too fast, and that the income for the work

has not been able to keep pace with the outlay. While this has been true, in some measure, the thing that causes us to wonder, as we look more closely into the work of the societies, is why—in the light of the progress made, the needs presented, the opportunities opened, and the facts revealed—the income from the churches has not far exceeded the present requirements of the societies.

It should always be borne in mind that THE EXTENSION OF THE WORK has been entirely inadequate to THE DEMAND OF THE FIELD; and while the societies could not do more, they dare not do less.

Here is another fact that must be prayerfully faced; unless the forces in our Convention unite speedily to quicken the pace, and to increase the number of dollars traveling toward the treasuries of our societies, by the time of our national gathering we will face a larger deficit than that of last year. We ought to have at least \$400,000 more than is now in sight if we are going to cross the threshold of the new Convention Year without debt.

And yet no one who looks carefully into the results of the work of the past two years would wish to turn back the wheels of our denominational progress. No one will say that fewer churches should have been organized, or Sunday schools established, or preaching stations opened, or hospitals maintained, or educational institutions supported. No one will say that fewer souls should have been saved, fewer believers baptized, fewer Bibles distributed, fewer gospel messages delivered, or fewer human lives helped. No, we dare not UNDO anything that we have done. WE MUST OUTDO ALL THAT WE HAVE DONE.

Look at it from another standpoint. If we think of a mere deficit it has no inspiration in it; but if we think of the definite, positive and glorious results that we are asked to pay for, it changes the whole question. Here is a situation in which we are seeing the results of our investment before we have had the privilege of putting our money into it. Think of the 4,900 missionaries, at home and abroad, preaching in 77 different languages and laboring under 22 different flags, and the mighty work they are doing under the direction of our missionary organizations. Think of the 22,154 believers baptized by the missionaries of the three National Societies during the last year, to say nothing of the number baptized by the missionaries of our State Conventions, and the 7,553 baptized by the missionaries in Europe, who are aided in part by the Foreign Mission Society. Think of the conversions that took place during last year under the ministry of our missionaries. The lowest possible estimate would place the number at 60,000. Think of the 2,127 schools under our Foreign Mission Society, dispensing Christian education through the lives of the 65,000 pupils in attendance. Think of the results of our work in Cuba and Porto Rico, viz., 101 churches organized, having now 4,837 members and 5,387 Sunday school scholars, all gathered in fourteen short years. These results of the work done may be greatly exceeded in the future if our people so determine.

Will not our Baptist forces do the great thing, the worthy thing, and the reasonable thing before the meeting of the Convention in Detroit, by putting all our societies where they may answer the challenge of our Lord and a needy world in an adequate manner.

Let us pay for the blessing we have received and the work that has been done, in full. Then let us give our missionary organizations what will average ten cents per member per week with which to finance our world missionary program.



Some Encouraging Letters

Rev. S. P. Shaw, General Missionary for South Dakota, writes: "Seven churches

have reported their canvass completed and they have reached or exceeded the Laymen's objective. Ten more have guaranteed that the amount would be raised. The First Church of Sioux Falls did a great thing. The missionary budget last year was \$850. They have added \$30 per Sunday to the mission budget, making a total for the coming year of \$2,410."

Rev. S. Fraser Langford, of Sacramento, writes: "Twelve years ago this church, although about as strong numerically as it is to-day, was giving \$75 per year to benevolences. This past twelve months the average gift for the 300 resident members was \$6.40 per number. This does not take into consideration one very large gift to foreign missions. There are about 60 subscribers to MISSIONS in this church, and this year three young men have decided to study for the ministry."

Rev. W. H. Bowler, State Superintendent for Idaho, writes: "One by one our churches are reaching the objective of ten cents per member per week for missions. Rev. W. E. Henry, moderator of the Central Association, has just been conducting a campaign among the churches in the Association. He has succeeded in greatly interesting the pastors anew in the undertaking, as well as stimulating interest among the churches. Four churches of that Association have reached the goal, and several others have already made large increases for missions. The victory at Twin Falls means an increase from \$450 of last year to \$1,000 for the next year."

Rev. F. E. Stockton, of Watertown, writes: "Since the visit of Dr. Stackhouse and party to our church in their campaign in the state, we have had an Every-member canvass for both current expenses and missions. The results have gone far above our wildest expectations. The number of regular contributors has been more than doubled, 110 out of a resident membership of 130 having made pledges. The grand total pledged is also more than double the amount pledged before the canvass. Counting the amount already paid this year and the amount assured from other sources we are up to the standard of ten cents per member per week for missions."



A Gentle Reminder

BY MRS. R. R. DONNELLEY, CHAIRMAN OF
FINANCE COMMITTEE

"LEST we forget" that almost ten months of our fiscal year have slipped away and our treasurer had received up to January 1 only \$96,000 of the \$213,034 which it was estimated would be required to prosecute the work of the Society this year. This leaves \$127,000 that must be paid in by March 31 if we close our books without a deficit. Of the amount above given, \$164,000 was apportioned to the churches. Of this sum only a little over one third had been received up to January 1, while only a little over one sixth of the anticipated donations from individuals had been realized.

Your Board has conscientiously striven to administer the affairs of the Society with wisdom and every economy consistent with the demands of the work. Open doors have invited from all sections of our country, but we have not dared to venture upon any new enterprises.

The usual amount of money has been borrowed to meet the regular demands of salaries and expenses, but the small proportion received from churches has sometimes prevented salaries from being paid as promptly as desirable. Will not every state officer, associational director, and every president of a church society see to it that the apportionment is raised and a little over? "The King's business requires haste," for we must have receipts averaging \$1,600 per day from now until March 31 if our obligations are to be fully met.

To you, my beloved fellow-workers, comes loudly and insistently the call to

help in winning America for Christ. Will you not now yield to the Master a loving, yet "reasonable service" in generous gifts to His work, praying always that an abundant blessing may rest upon the labors of the young women at work on the home field.



Daughters' Day Meeting

A year has passed since Daughters' Day was inaugurated as a pleasing and profitable possibility, and the question has been asked repeatedly, "Shall you recommend its observance again this year?"

We reply, "Most certainly!" and with true Yankee inquisitiveness ask, "Why not?"

From the reports received of different receptions given to the girls by existing societies in the churches, we gather encouragement to push the enterprise heartily.

A pleasing feature in connection with the Daughters' Day meeting at Normal Park, Chicago, was the presence of one hundred girls ranging in age from the grammar school lassie to college girl. This meeting was held in the evening and the entire program was in the hands of the young women. The result was most creditable to all participating. In one instance the reception held in the afternoon drew only the young women, as the girls were unable to attend on account of the school requirements. Here the suggestions for an "Information Social," as embodied in the program prepared at headquarters, were followed. Tables were arranged and the examination of curios and the five-minute talks were greatly enjoyed, the time passing all too quickly for

interested ones. In this same church, a realization of the failure to reach the element most desired—the schoolgirl—will be the incentive for the young women of the guild to give an Information Social to the hitherto unreached young sisters, hoping to arouse their interest and enlist their sympathy for the cause of missions.

A girls' circle in a suburban church had "lived at a poor dying rate" until it was almost deceased. A suggestion to the despairing leader to try to work out a Daughters' Day program resulted in a fine meeting and an enthusiastic company of girls who were willing to go on with a line of work.

Space is wanting to record the details of each meeting, but from the reports that have reached us, we confidently recommend an observance of the day in April or May. If too busy to work up your own program, send to our headquarters for the suggestions and the accompanying leaflet, and with the aid of your own deep sympathy for the cause, your love for the bright young women in your church, and your eagerness to catch and hold for the Master's kingdom this mighty force so often neglected, push the matter vigorously.



"In Labors Abundant"

BY NATHANA CLYDE, KANSAS CITY

Miss Clyde gives an exceedingly interesting account of her success in securing clothing and articles for the homes of her needy ones. We submit a portion of her letter:

As an instance of the work done through our clothing department I should like to give the history of one Croatian family. Early this fall a woman came to me for clothing for her little girls. As I had no children's dresses, she gratefully accepted some garments to be made over, saying in broken English, "Me fix, me fix." With difficulty I learned something of her circumstances. Her husband had been in the insane asylum about eighteen months. She has four little girls, the baby is just one year old and the eldest is not quite six. They live in a little shanty on the river bank. The mother keeps two cows and sells milk for a living.

On a bleak threatening day in November I called in the home and found the children barefooted and clad only in ragged calico dresses. It was wash-day, and the few clothes they had were on the line. The baby was sick, and the mother tried to ex-



CROATIAN HOME, KANSAS CITY

plain with motions that it could keep nothing on its stomach. This, however, was not hard to believe, in consideration of the odors within and the general appearance of the room. The pillows and tick in its cradle were black with grease and dirt, and looked as though they had been used for months without the protection of pillowcases and sheets. The bed in one corner of the room also bore evidence of long use without sheets and pillowcases. Two ragged comforters were all that furnished protection at night against the cold which easily gained admittance through the cracks in the rough bare floor. When asked how she kept the children warm the mother replied, "Make fire, all night make fire." She gathers driftwood from the river and picks up coal along the railroad track for fuel. Hay and grain for the cows also she gets from empty box cars, and gathers around the hay barns and thus cuts down expenses somewhat.

By appealing to friends who had children I secured some underwear for the little ones and an extra comfort to protect against the approaching cold wave. The mother was grateful beyond expression, and promised to send the two oldest girls to our Bible school the following Sunday afternoon. True to her word she was



CROATIAN CHILDREN WITH CHRISTMAS TOYS

waiting with them at the door when I arrived an hour early, and since that time they have been regular attendants. Several times recently I have called and found the house cleaner and the children looking much better. Christmas morning I surprised the mother with a new quilt for her bed and a little comfort for the baby's cradle. Each of the children received a new apron, a warm tennis flannel underskirt and a pair of new stockings filled with candy, nuts, oranges and toys.



Our Italian Missions

IN CAMDEN, NEW JERSEY

Unknown to other denominations and to the greater part of the city except the police, the Italian quarter of Camden is a field neglected beyond measure. The toilers are few and limited in means, but blessed with a love for their people. Ten thousand Italian residents of this city have but one Protestant church home or mission. The Sunday services are so well attended that often a number have to stand, for our seating capacity is only 175.

The evidence of the Master's blessing was made known a month ago at our mid-week prayer meeting, when eleven of our young men and women professed conversion. Our class work this year has been exceptionally fine, and the spiritual revival has "crowned the year with good things."

Many of the women who work in factories attend our Tuesday evening sewing class and sew for themselves and their families. The older girls who are indeed "little mothers" make their own clothes and sew also for their little brothers and sisters at the girls' sewing class on Saturday afternoon.

Last winter the demand for a Day Nursery was so urgent that the parsonage adjoining the mission was vacated and we are using the house day and night for settlement work. It is a Nursery, House of Refuge and Industrial Home.

We were puzzled to know just how to feed the number of children in the nursery, so a Harvest Home service and Donation Day was held and provisions were donated that will last the greater part of the winter.

The Manual Training class held every Saturday morning has an average attendance of twenty-five boys between the ages of eight and sixteen years. Their work this year has been very well done, for they are working for an exhibition in the spring. The younger boys have made many useful articles of cardboard, paper and simple wood work. The older boys are constructing articles of furniture from wooden boxes. They are learning the economical value of wood work as well as the art and science of joinery.

One of the older boys met with a serious accident last summer in which he lost an arm. He now has special work in designing and leather tooling. Another boy

suffering from Bright's disease and confined to his room, is doing very good work in stenciling designs on leather and cloth. These crafts take the boys into another sphere of life entirely. We must remember that they are taken from the "highways and hedges," and in some instances the church and the class are the only claims they have to decency and respectability.

Two or three times a year we have a party or some social affair for the young men and women where they can meet other young people from the different churches and learn how to conduct themselves in the better social element.

In the homes of these people the missionaries are more than welcome. We are often asked to visit the sick in the Roman Catholic homes, for they know our good will and earnest desire for their welfare. The tears and the ointment was no surer evidence of the heart of her who gave them to the Master than the sympathetic tears and healing salves we give to these people for their ills. ELIZABETH M. SNAGG.

IN NEW YORK CITY

One of the greatest handicaps to my work has been my inability to converse in Italian, although I feel that some of my greatest blessings and means of understanding my Italian mothers have come from apparent failures in that line. Some of the remarks made to me by my Italian women are like this: "I know you like us because you try to speak our language." "You sure learn Italian 'cause you try good, you no give up." "I ask God to make you learn Italian quick." I tell you this because it is one of my greatest encouragements to have my people mark my progress so lovingly and prayerfully. The failure of my Italian vocabulary to meet the needs is surely a cloud with a silver lining, because if I had come here with the ability to speak Italian fluently, it might have taken me much longer to find how ready these people are to stand by me.

The Italian meetings are not largely attended, but the spirit and interest of the



WORK IN MANUAL TRAINING SCHOOL, BAPTIST ITALIAN MISSION, CAMDEN, N. J.

services are splendid. The greatest event since my arrival has been the first "all Italian" communion service. The way in which the people listened to the words of Mr. Allegio and responded to the spirit of Christ was wonderful, and they are looking forward to the second communion service, to be held next Sunday evening.

My Sunday school class of ten Junior girls, the "Busy-Bee Sunshine Club," is a good instigator of alertness, and I am

missionary during that time of illness has been maintained throughout the year. A good degree of interest is manifested by the class of ten members.

Some meetings were kept up in two other places for several months where the good seed was carefully sown. The religious exercises at the three steam laundries have been maintained with few exceptions all the year. The interest is very encouraging. Our Sunday school, reduced from 80 to 60 by the opening of



PLAYING GAMES IN THE NARROW NEW YORK COURTS

given fine opportunity for displaying any "tact" I might have acquired from the many talks we had at the Training School on that subject. There are fifty-seven enrolled in my Sewing School, and the Saturday before Christmas every member was present. I find that the children in New York are just as ready for Christmas candy as the Chicago children.

EFFIE Y. BLAUVELT.



Our Japanese Work in Seattle

The year which opened in weakness and pain closed in blessing and gladness. One neighborhood Bible class that had its beginning in the heart and brain of the

other schools, closed the year with 72 enrolled and an average attendance of 55. In the women's Bible class one has come very happily into the light, while six others have expressed a desire to know the Saviour.

The Christmas season was one of great joy. We tried to reach in some loving and vital way every family, every woman and child in any way connected with our various branches of work: the Sunday schools here and at Port Blakely, 107 in all; 60 babies; 18 Baptist children in country places; and over 40 women. In all at least 255 were reached with simple gifts. We had our usual four Christmas celebrations,—the Sunday school, the

church, Port Blakely and the Home. At the Home we had a very tender gospel meeting where all hearts were evidently touched and several raised their hands to express their desire to become Christians. At present the Home is quite full and an excellent spirit prevails.

NELLIE E. FIFE.



Nearing the Goal

I returned to Birmingham, Ala., September 28. It has required much planning and some changes to get my work started again. I teach four Bible classes each week and when at home there is much I can do for the work through correspondence, also in helping to make Miss Boorman's work lighter, and she in turn does much to help me. I am enclosing the New Year's letter which Miss Boorman and I sent to each member of our seven Bible classes. *We are working for three hundred members this month.* All lines of work seem encouraging. I am slowly gaining in strength. Miss Boorman is well and busy all the time.

ELLA A. KNAPP.



Hungarian Schools Celebrating

There lingers in my mind among many other good things a sweet song and a little singer who stood before a full house in the Hungarian Baptist Church at Homestead, near Pittsburgh, on Christmas afternoon, when the Bible school and the industrial school were having a happy time. The exercises were in German, Hungarian and English. The Rev. Mr. Grosza's beaming face expressed the joy of the onlookers. The closing scene was a dozen mothers with babies receiving gifts.

Next evening, Rankin Bible school celebrated. Many stood all through the exercises, which were in Hungarian, Slavic, German and English. People were there from Rankin, Braddock, Wilksburg, Pittsburgh, East Pittsburgh, Mt. Lebanon and Mt. Washington. Mr. H. E. Cole, superintendent of Shady Avenue Bible School, and Mr. James S. Nichols, chairman of the missionary committee of the Pittsburgh Bible School Convention, made happy remarks. Mr. Cole gave a

gift of \$13 from his school, which will be used for better lights. The tree which stood in the corner was decorated by Mrs. Pauliniy and two girls. The "best ever" describes it. The candy and gifts were from various places. The boy whose father is in the insane asylum, the girl whose father is in prison, the orphan children, indeed, all the flock were remembered. The child that often asked, "Why does not Jesus send me a sleeping baby?" received one. The Christmas offering from these two schools is \$24. The hospitals and two orphanages are the recipients of the gift.

AUGUSTA STEWART.



With Mexicans in Monrovia, Cal.

The past year with my Mexicans has been a happy and interesting one, even though the difficulties in the work sometimes look rather great. Starting a mission in a place where there is not a Christian is quite different from working in the well-established mission in Los Angeles with its Christian families.

The Mexican people are usually very well satisfied with their religion and consider it far superior to our Christianity. They do not want their children to be taught our faith and one mother refused to let her children come to the mission because they would learn our songs and would sing them at home. Nevertheless, they do need Christ—these many thousands of Mexicans in our great Southwest.

At present the sewing school is the most promising part of the work with the children, for a number of the mothers who will not let their little ones come to Sunday school allow them to come to the sewing class on Saturday. During this session the children learn the Sunday school songs, some in English and some in Spanish, and they are fond of them. They also learn Bible verses and listen very attentively to the stories of the various Bible pictures shown them, so they are getting Sunday school teaching on Saturday and we must hope and pray that some of the seed will fall into good ground.

In the beginning, most of the work with the women must be done in the homes. They usually receive me kindly and many

of those who never attend any of our services gladly listen to the Bible reading. Occasionally one will refuse to hear the Bible, but usually they listen willingly and sometimes call for some particular incident or passage. Sometimes they ask why I have not come sooner, showing that the visits mean something to them.

In addition to my work in Monrovia, there is a community in Los Angeles where I visit and have a sewing class of bright little girls. The Christmas entertainment here was simple but well attended. All enjoyed it and all were much pleased with the little gifts and *dulces* (candy).

EDNA RUTH MILLER.



A Joyful Message from Lodge Grass, Montana

Within the past year there have been about forty Indians who have professed conversion and twenty-six have been baptized; many of the others are ready to take this step and will do so upon the first opportunity. The attitude of the tribe as a whole toward the work of the mission has changed. The leader among those who used to oppose the work has been an ardent supporter of it for some time, and he stated to me a few days since that he will soon join the church, implying by that that he has decided to walk in the Jesus Road.

My six oldest school girls should be counted in with those who have been converted, and they seem very happy. All of the older boys see that the Christian life is the right one, and some of them are under conviction, but none have been brave enough yet to stand up and boldly confess Christ. The children responded to my request in getting up the Thanksgiving and Christmas programs more heartily than ever before. Some of them were called upon to read their compositions on "The First Thanksgiving Day" at the Thanksgiving Day exercise. This was very hard, and they said they could not do it; but upon my urging them, because "they were brave Jesus girls and would not fail," they did their best.

The children have written many letters to those interested in the mission, and this is one of the few delightful tasks of the

school life. Hartford Black Eagle in beginning a letter to an unknown friend wrote, "My teacher told me about you and I will write you a few lines. I like to write letters to the people." Those who receive the letters seem to experience an equal pleasure in reading and answering them. Many gifts marked with names of the children came this Christmas, showing the appreciation of those who had received the letters. The demand for such letters is more than the teacher can meet, and many kind friends have to be refused, but I am thankful for this interesting feature of school work. The prayers of friends are a great support to us in this work, and we are grateful for them.

MAUD EDWARDS.



Glad Tidings from Burrough and Auberry, Cal.

Only those permitted to participate in the preparations for the holiday season can know how busy and happy are the days at an Indian mission, from the time the first box or package reaches its destination until after letters of acknowledgment have been written to the churches that so kindly remembered the Indians and the missionaries. Boxes enough came in early to have the Christmas distribution for the Indians at Burrough during Miss Carrie Millsbaugh's stay at the mission. Early on Friday morning, the 20th, Miss Christensen and Miss Millsbaugh started off on the long drive over mountain roads for Burrough. William Sherman, our interpreter, with his wagon loaded with boxes and bags containing clothing, Christmas gifts, candy and oranges, went with them. The people were notified of their coming and were all assembled together awaiting their arrival. They had the distribution that afternoon.

Our Christmas celebration at Auberry was on Friday of Christmas week. The weather was fine, warm and sunny. Our interpreter brought a beautiful cedar whose topmost branches reached the ceiling. The decorations were pretty. Some of the Indians helped dress the tree, and dolls, toys, gay-colored handkerchiefs, neckties, pretty work bags, hung in the branches. Heavy packages, baby quilts and blankets were piled beneath the tree.



MISS EMMA CHRISTENSON, HOLDING THE JUNIOR DEACON'S ONLY SON IN HIS CRADLE
BESIDE THE DEACON'S WIFE AND YOUNGEST DAUGHTER

Candy and oranges were distributed after the gifts.

The Indians sat respectfully during the service, feasting their eyes upon the tree. We announced in the morning that before the presents were distributed we were going to hang a present on the tree for Jesus, and all could share in the gift. The deacons came forward, an Indian basket was placed on the table, and during the singing of several hymns the Indians, men, women and children, came up to the table dropping their gifts of silver into the basket. The collection amounted to \$34.09, nearly all of silver, a gift to missions. It is their wish that a missionary be sent to some tribe of Indians still in darkness, and this is the nucleus of a fund for that purpose.

The basket was then tied in a silk handkerchief and hung in the tree. An Indian led in the prayer of formally presenting the offering to Jesus.

During the distribution of presents there was a good deal of fun and laughter. The tooting of horns and blowing of whistles on the part of the children did not in the least disturb the grown people,

who were made twice happy by seeing their children glad and happy. We had candy and oranges for everybody. The missionaries were busy until after two o'clock the night before, marking the presents, for the people like to have their names called when presented with their gifts.

IDA M. SCHOFIELD.



Scandinavians in Oakland, Cal.

Last spring I had the privilege of visiting several country places and teaching God's Word to the Scandinavians. Several asked for prayers and were glad to listen to the Word. Here in Oakland we have had a good year, although we have not had so many conversions as we had hoped and prayed for. But God's blessing has been upon us. Our young women have worked, some for charity and benevolence, others more directly for missions, and their love for the cause is increasing. The Mission Circle has gained eleven new members and the meetings have been well attended. Even the B. Y. P. U. has developed new zeal, and we look forward to a prosperous

year. But the Sunday school is the training school of our church. I love it and have had much to do with it. We have had Mission Sunday, Children's Day, Rally Day, Decision Day and Easter and Christmas festivals, and I have endeavored to make each what it stands for. I am glad that many of the children have decided to follow Jesus. We have had much sickness this winter. This involved much calling and much collecting of money to help the needy.

LINA J. HAGSTROME.



Standing for Christ amidst Temptation

BY ENID P. JOHNSON, SAN FRANCISCO

I was indeed fortunate to arrive just in time to be a guest at our first church wedding among the Chinese. How strange was the Christian ceremony! Why did not the bride stand with bowed head in meek subjection to her husband? What is he saying now? "Yes, I love her." All this was so new to these heathen people.

The bride's feast was on the following Wednesday at a Chinese restaurant, where she was surrounded by more than fifty of her friends. A few were her classmates, but most of the others were heathen women, many of whom were either smoking cigarettes or water pipes. It was a test indeed to have thanks offered before her own heathen people, but she did not shrink, and while others were greedily devouring the food, our Christian girls were lifting their voices in thanks to the Giver of all good gifts. Wine soon began to be passed from table to table, all rising and drinking to the bride's health. As it came nearer, what would she do? She arose, shook her head and sat down; again she was urged to drink with them; not only the bride but her Christian girl friends put their hands over their ears and shaking their heads said, "No." Soon a sister, not a Christian, took the wine away. Our Christian girls had won the day.

The work among the older girls is important. Only two come from Christian homes and these are our two Christian girls upon whom so much depends. Pansy Chung is with us for study only in the forenoon, as she assists in the kindergarten

in the afternoon, while Ruth Ma Ko is of great help as interpreter in our Bible lessons. Our personal talks with these two girls have awakened in their hearts a burning desire to do something for their own people. They are beginning to realize that the task is *their* task and that they are responsible for their schoolmates and loved ones; for it was with quivering voice and tear-stained cheeks they prayed for Myrtle, our most pronounced heathen girl, and Emily, Pansy's sister who is so near the Kingdom. Now they are no longer cold and reserved toward Grace, who is almost within the clutches of commercialized vice on account of conditions that surround her home, but they say, "We love her." "We want her to be with us in our games and exercises."

Many are the problems that present themselves as we meet and touch these girls from day to day. Knowing that it is only a matter of a few years until they will be wives and mothers, our work must be done quickly and thoroughly. Already some of the mothers are very desirous that their daughters should be bought in marriage. In one instance the mother is dying of consumption and is anxious for her daughter to be married that her son might take the money thus gotten and go to China to purchase him a wife. The mother is not only urging upon her daughter an early marriage, but will not allow her to make a public confession of her faith in Christ, fearing that she cannot find a Christian husband.

Having the promise that if we ask anything according to His will He heareth us, I went with boldness unto the Father and asked for those precious Bibles. Knowing that God works through human agencies, I laid the matter before some eastern friends, who not only were awakened to a deeper interest in the work, but graciously gave of their substance more than enough to purchase twenty-three beautiful leather-bound gilt-edge Canton English Testaments. I think I can truly say the happiest moment of my life was when those girls read in concert on Christmas night the story of God's love for the world from Luke 2: 8-21. I pray truly that this Word may prove a lamp unto their feet and a "likt" unto their path, not, however,

as Ah Ching repeated it when the Christmas spirit lighted her candle and in response said, "Thy word is a *clamp* unto my feet and a *knife* unto my pathway."

Now since the Christmas work is over and we have our school work more thoroughly organized, we hope to take up work with girls in the homes, who are not allowed to attend school. Many of these are anxious not only to learn English, but to know of Jesus.



Rapid Growth in Chinese School

Once more the Chinese School of Oakland is ready to answer "present" when the roll of denominational schools is called, and ready also to pass to the head for enrollment and attendance.

Yes, we are getting along nicely and growing, but that is the trouble, we are growing too fast for our denomination. The conditions are these: Fifty-seven children from three to eighteen years of age all in one room, room is too small for so many, ceilings are low, ventilation poor, not enough seats, no blackboards, very little material, no yard where children could find a swing, seesaw or turning rod, but only a sidewalk and street with a half-dozen bean bags that grow very monotonous when used every day in the week, and a lack of capacity on the part of the teacher to be able to be all that such a school requires — a kindergartner and primary teacher at the same time.

Our needs are these: A building where all our work could be centralized as in San Francisco, a church, night school and

children's work all in one. I should like so much to have the children of my school feel that they have a church home. A church building influences children very greatly. I would not for anything give up the impressions I received in the little German Baptist church of Buffalo, some twenty-five years ago. The auditorium and stained glass windows produced a reverence which I feel nothing else could. The Chinese church of San Francisco is known as the church with the Jesus windows. Now, of course, I cannot hope for such a building in Oakland, but I am going to keep on hoping, working and praying for some sort of a building where we can do better work. A gymnasium where we could gather in the so-called bad boys would add much to our influence over them, — a place where they could give vent to their pent-up energies, and instead of throwing rocks in at our windows could throw a basket ball or swing Indian clubs.

Our immediate needs are another room and teacher. *Unless something can be done soon it will be necessary for me to dismiss about twenty-four darling babies* and this I cannot bring myself to think is right. It would harm my school. Most of them would go to some other school and many of them would take the older ones with them. The work is at a very critical point. Now is the opportunity for the Baptists to go forward and build up a work of which we could all be proud and through which the goal toward which we are striving could be more readily reached.

JENNIE EGLI.

BAPTIST MISSIONARY TRAINING SCHOOL

Training School Graduates on their Fields

Alice Wakeman (1911) in the first letter from her field in Manzanillo, Cuba, states that she is finding her time fully occupied. The missionaries have organized a young people's Christian Association. Under this supervision they have classes in English studies twice a week. Devotional exercises precede every period of instruction.

From Ciego de Avila, Cuba, Olive A. Jeffrey (1911) writes of the hopeful condition of the Sunday school work. Twenty-five little beginners are her especial charge. The adults of the church and Sunday school meet every Saturday for the lesson story, that they may be prepared to teach, if necessary.

Lenore E. Spickelmire (1912), engaged

in City Mission work in Indianapolis, Ind., says she never realized what it means to be a foreigner until a recent experience demonstrated the helplessness of one unable to speak English in America. A Slavic young man with an infected hand is ordered to a hospital. His family are not informed and great consternation prevails. The missionary, after hours of effort, locates the patient, notifies the frantic mother and brings joy and gladness out of distress and confusion.

Rose Anstey and Florence Walters (1912), who are teachers in Selma University, Alabama, are finding intelligent appreciation and interest in their work. There is much to be done in all departments.

"The fact that the students do not all own Bibles is a great drawback" writes Miss Walters. "We have New Testaments but we need the whole Bible in many classes. If we had about fifty Bibles and a cabinet to keep them in, the problem would be solved for the class period."

Clara J. Flint (1911) had the happy experience of starting the work again in

Victor Baptist Church, Colorado. This church had been closed for two years. It has been decided that Miss Flint for the present remain in Denver and confine her efforts to mission work in that city.

Bertha Koch (1912), Chicago, had a happy time playing "Lady Bountiful" and "Santa Claus" in one at the holiday season. The Woman's Mission Circle provided baskets for the needy and the missionary had the joy of placing some of them where they were most needed and of gladdening the hearts of the little children.

Anna Phelps (1911), Mather Industrial School, Beaufort, S. C., writes that the work has been greatly strengthened by the efficient services of her two training school sisters, Carrie Hunt (1906) and Lillah Kirby (1912).

Lillie R. Corwin (1897) is rejoicing in the association of her two new assistants. Elizabeth Glick (1912) has her headquarters in Reno and Ethel Ryan (1912) is located at Fallon. Miss Corwin's field is vast, and she is much needed in the desolate places where there is absolutely no religious work.

THE WORKERS' DEPARTMENT

Mission Study Outline

MORMONISM, THE ISLAM OF AMERICA

CHAPTER 3. ORGANIZATION AND METHODS

SCRIPTURE READING, Ezekiel 34: 1-16

God's promise to bring back to the true fold His sheep led away by false shepherds.

QUOTATION: For the priests' lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. Mal. 2: 7-8.

PRAYER: That we may be loyal followers of the true Shepherd, that we may devote our time and talents to the upbuilding of His church, and that we may pattern the church itself after its Great Head.

HYMNS: The Church's one foundation.
I love Thy Kingdom, Lord.

REVIEW QUESTIONS:

1. What are the weak points of the Mormon Sacred Books?
2. What is their attitude toward our Bible and what position do they give Jesus?
3. Do the Mormon accounts of the early inhabitants of America agree with historical evidence?

ANALYSIS OF MORMON CHURCH AND METHODS OF WORK

1. Officers of church:
High Councils, Patriarchs, etc.
Their numbers.
2. Forms of organization.
Educational institutions.
Religion classes.
Missionary work.
Colonies.
3. Political influence.
4. Power of hierarchy.
In family affairs.
In public matters.
Mines, business, etc.
Persecutions.
5. Mormon development of Utah agriculturally.
6. Mormon tabernacle.
7. Surveillance of Gentiles.
8. Opinions of statesmen.

QUESTIONS

1. Who are the officers of the church and what are their powers and their numbers?
2. What is the Mormon system of education?
3. What are Religious Classes and how are they conducted?
4. What is the attitude of the United States Government toward them?
5. Who may be missionaries and when and how are they sent?
6. What is the Mormon scheme of colonization?

TOPICS FOR PAPERS OR DISCUSSIONS

1. Universal effect of too much power in hands of priests, Druids, Catholics, Buddhists, Brahmans, etc. New Testament doctrine of priesthood.
2. Compare the missionary work of the Mormons with that of the Mohammedans, Buddhists and Christians in methods and results.
3. Compare Mormonism and Jesuitism. Methods, spirit, objects and ideals.
4. Compare Mormon teachings with those of Socialism.

FACTS TO BE REMEMBERED

1. Mormonism is a perfect example of union of church and state.
2. Every member of the Mormon church, whether small or great, has his allotted work which he is required to do.
3. Mormons desire and are working for political power.

Mormons largely control the election of Senators and Representatives from six states. It is said that one may travel from Alaska to Central America and stay at a Mormon house each night.



Birthday Prayer Calendar

FOR MARCH

March 9.—Miss DORCAS McLEOD, missionary among Negroes, Brooklyn, N. Y. Miss SARAH GERMANY, missionary among Negroes, New Orleans, La.

March 14.—Miss ADELL MARTIN, missionary among Porto Ricans, Caguas, P. R.

March 16.—Miss LYDE JENKINS, general worker. Mrs. LOTTIE MERRILL, missionary among mill and mining population, Deadwood, So. Dak.

March 17.—Miss ANNA B. PHELPS, teacher at Mather Industrial School, Beaufort, S. C.

March 18.—Miss GABRIELLA JIMENEZ, missionary among Cubans, San Luis de Oriente, Cuba.

March 19.—Mrs. CORA EVERETTE PETTUS, missionary among Negroes, Clarksville, Tenn.

March 20.—Miss MARTHA TROECK, missionary among Germans at Ellis Island, N. Y.

March 21.—Miss AUGUSTA STEWART, missionary among Slavic races, Pittsburgh, Pa. Miss ELLA BENNETT, missionary among Italians, and Jews, New York City, N. Y.

March 23.—Miss LINA HAGSTROME, missionary among Scandinavians, Oakland, Cal. Miss ANNA BRINKMAN, missionary among Germans, Cleveland, Ohio.

March 25.—Miss DELFINA CAVAZOS, teacher, Monterey, Mexico. Mrs. FLORENCE E. WOLFENDEN, matron of Benedict College, Columbia, S. C.

March 26.—Miss MAY HUSTON, District Secretary of New England. Miss CHARLOTTE MURRAY, Shaw University, Raleigh, N. C.

March 29.—Miss MATTIE WALKER, matron Baton Rouge Academy, Baton Rouge, La.

FOR APRIL

April 2.—SEÑORITA FRANCISCA SALAS, missionary among Mexicans, Aguas Calientes, Mexico.

April 5.—Miss ELIZABETH CARR, missionary among mill and mining populations, Oak Hill, W. Va.

April 7.—Miss MATTIE CURTIS, general worker, Oklahoma.

April 10.—Miss LILLA SAWYER, missionary among mixed populations, Pittsburgh, Pa.



New State Director

Nebraska—Miss Jennie Hall, Lincoln. (Y. W. & Ch.)

New Directors

Illinois—Rock Island Association. (Y. W. & Ch.), Mrs. J. H. Sheesley, Orion.

Massachusetts—Merrimac River Association, Mrs. G. W. Dobbins, 38 Columbia Park, Haverhill.

New Hampshire—Portsmouth Association (Y. W. & Ch.), Miss Evelyn B. Badger, 244 Newcastle Ave., Portsmouth.

New York—Southern Association (Y. W. & Ch.), Mrs. G. W. Cokefair, 200 W. 85th St., New York City.

Ohio—Auglaize Association, Mrs. S. T. McCormick, R. D. No. 10, E. Franklin St., Kenton; (Y. W.), Miss Beatrice E. O'Neal, W. Columbus St., Kenton; Marietta Association (Y. W.), Miss Ella Dye, 105 S. 4th St., Marietta; Huron Association (Y. W.), Mrs. Howard Vernon, Norwalk; Zoar Association, Mrs. Everett Koerber, 402 Hickson St., Martin's Ferry.

New Auxiliaries

New Jersey—Stockton; Frenchtown.

New York—Poughkeepsie, Tabernacle Church.

Massachusetts—Boston, First Mariner's Church.



Wants of Missionaries

GERMANS

Miss Hilda D. Krause, 241 Emming St., Cincinnati, O.—Apron gingham and calico.

Miss Ida H. Weeldreyer, 1313 S. 3d St., LaCrosse, Wis.—Basted handkerchiefs.

INDIANS

Miss Joan Saunders, Murrow Indian Orphanage, Bacone, Okla.—Some white or light material for girls' Sunday dresses.

Miss Mina B. Morford, Bacone College, Bacone, Okla.—Quilt tops and lining, thread No. 40 & 50, needles.

Miss Maud Edwards, Lodge Grass, Mont.—Drawing paper.

Miss Edna Oden, Wyola, Mont.—Quilt pieces (not basted), white thread.

Miss Mary C. Brown, Watonga, Okla.—Graphophone.

MEXICANS

Mrs. Paula B. Tooms, Doncellas No. 8, Puebla, Mexico.—Remnants of calico, muslin, gingham, thimbles, needles, pretty cards.

NEGROES

Miss J. L. Fowler, Americus Institute, Americus, Ga.—Quilts, bedding, waitress aprons, dish towels and screens.

Miss C. Maria Grover, Spelman Seminary, Atlanta, Ga.—Feather beds to be made into pillows.

Miss Ada C. Baytop, Hartshorn Memorial College, Richmond, Va.—Hospital supplies and medicines.

Mrs. Nellie Bishop, 11 E St., Chattanooga, Tenn.—Gingham aprons, remnants, literature for programs in missionary societies, Bibles.

Miss Lizzie R. Kinsman, Mather School, Beaufort, S. C.—Web elastic (black or white) for garters, small white pearl buttons for waists, white or unbleached cloth for sewing room work, aprons for girls' dining room.

Miss Jessie Holman, 307 W. S St., Longview, Tex.—Tracts, school mottoes.

Miss Rosabel Rider, Hartshorn Memorial College, Richmond, Va.—Gingham for children's aprons.

Miss Carrie Waugh, James City, N. C.—Bibles, tracts, basted garments, clothing, stereopticon.

Miss Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn.—Clothing, shoes, sewing school material.

Mrs. B. C. Mebane, 814 London St., Portsmouth, Va.—Basted garments for children, other clothing, outing for underwear.

Miss S. A. Blocker, Florida Baptist Academy, Jacksonville, Fla.—Barrels of clothing, sheets and pillow cases.

Mrs. A. E. Read, Tidewater Institute, Cheriton, Va.—Clothing for boys and girls, sheets, pillow cases, towels and thread.

Miss Margaret Smith, Hartshorn Memorial College, Richmond, Va.—A chemical desk with apparatus, books for library.

Miss Mattie Walker, Baton Rouge College, Baton Rouge, La.—Barrels of clothing, D. M. C. crochet cotton (black, white and red No. 3), patchwork with calico for lining, sheets, thimbles and thread.

Miss Kate E. Gale, Virginia Union University, Richmond, Va.—Children's books for a Sunday school library, sheets for single beds and pillowcases.



All Sorts from All Sources



Two Hebrew daily newspapers are published in Jerusalem.

The Chinese government is aiming to accomplish the complete suppression of the opium traffic by the end of 1913.

The first woman graduate of the school of medicine of the Boston University is a young Armenian, Hosanna Makignan.

The fortieth anniversary of the McAll mission of France was celebrated by the dedication in Paris of a building costing \$100,000, contributed by American sympathizers.

The North American Indian section of the national Y. M. C. A. convention voted to support a Y. M. C. A. secretary in India.

A British official in the colonial office believes that the expenditure of \$24,000,000 for British missions, instead of \$12,000,000, would be more commensurate with present opportunities.

The number of Protestant church members in the Philippine Islands is 60,000. The Sunday school enrollment is 36,000.

A church building has been erected in New York City to accommodate the Spanish-speaking Roman Catholics of that city. A Protestant business man paid for the lot and furnished half the building money.

Not less than 40,000 Austrians have settled in Alberta. The Canadian Methodists have placed eight workers among them and report gratifying results.

The seventh World's Sunday school Convention will be held in Zurich, Switzerland, in July, 1913. China sends an invitation for the eighth convention and Russia for the tenth.

The American Federation of Catholic societies has during the past year been fighting vigorously the divorce evil, the indecent drama, immoral pictures and white slave traffic.

Three Philippine nurses, first trained in Manila and now taking a post-graduate course at the Episcopal Hospital in Philadelphia, won the highest marks in the Philadelphia class in therapeutics and bacteriology.

Between the years 1901 and 1911 there were 920,531 Jewish immigrants to the

United States. Of this number 72 per cent were from Russia.

A young woman in Burma, supported by a Methodist woman's board for nine years at \$9 a year, has turned out to be a faithful Christian and a most brilliant scholar.

The American Inland Mission, laboring among the Mountain Whites of the Appalachian range, reports as the result of ten years' work 362 missionaries, 22,000 public services, 6,000 conversions, 56 church buildings erected and 3 colleges founded.

The Presbyterians have two especially flourishing stations in Central Africa. The number of church members is 9,000. Natives come 300 miles begging for teachers. The Bible is the only textbook printed in the language of the people.

Miss Hu King Eng, the remarkable physician of Foochow, China, has been given the honorary degree of master of science by the Ohio Wesleyan University.

The Methodist commission on finance has apportioned the following generous sums among the Northern Methodist churches, to be raised this year. For foreign missions, \$1,800,000; home missions, \$1,560,000; Freedman's aid, \$270,000; Sunday school board, \$210,000; total \$3,975,000. In each church there will be a unified budget embracing a set proportion of these amounts.

American missionaries are conducting twenty-two orphanages in the Turkish empire, with 3,000 inmates. In addition they give industrial employment to 10,000 persons.

William W. Borden, a young millionaire, will tour the American colleges in the interest of missions and then go to the Kan Suh province in West China as a missionary.

The American government is to erect a Statue of Liberty in the harbor of Manila. It will commemorate the career of Jose Rizal, the national hero of the Philippine Islands.

The latest statistics give the Christian population of India as 3,867,196. The increase in Christians between 1890 and 1910 has been 421,000 during the first decade, 638,000 during the second decade and 952,000 during the third decade.



Karen Boys at Play

Karen boys like to play. The compound is large and they have plenty of room for football, baseball or hockey. Football is, I think, most in favor, especially in the rainy season when the ground is soft. They never stop for rain until it comes down so heavy that they can't see the ball. Then the game usually turns into a water fight, each boy trying to see how much water he can scoop up

with his hands and splash all over the other boys. They lie down in the water or throw themselves down in it and kick and splash with their hands and feet. If the shower is a good one the compound is soon fairly swimming in water and they can skate their way through it, making splashes that are far-reaching and very satisfying. The shower over, the water soon runs away and the game of football may go on.



Concerning the halftone above, Rev. F. S. Dobbins, of Philadelphia, who sent the photograph, says: I have just had loaned to me a new dollar of the Republic of China. I made a photograph of it, putting beneath it two coins of the old Empire. The one with the cross is very old. In 1900, when the Boxer uprising sprang up, the Boxers felt that that sign of the value of the coin (+) was too much like the Christian symbol, and so they determined to get out a coin from which that should be stricken, and in the place of it substituted what is called the Grass character for the same sign, so I photographed these coins side by side; you will notice that they all have a historic interest. The portrait on the dollar is that of Dr. Sun Yat Sen. This is remarkable that they should determine to put his portrait upon the dollar—a Christian Chinese and one who so magnanimously stepped aside to allow Yuan Shih Kai to be President.

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

Editorial Notes

BY MRS. ANDREW MAC LEISH

TO those of us who have met death in our own immediate circles, and who know the black sorrow that temporarily overwhelms even Christians as their loved ones go out from them never to return in this life, — to such, what untold comfort and hope the returning Easter brings! For one tiny glimpse into the darkness of death without Christ, read "The Valley of the Shadow of Death in China." Cannot we mothers, who have given our babies into the arms of the Good Shepherd, feel for the poor Chinese mothers who can think of their dead babies only as at the mercy of the evil spirits of the underworld?

Read by contrast the story of the Christian death of the Burmese boy, and realize what your money, in the hands of our devoted missionaries, is doing to bring peace and joy to your fellow beings.

WHAT OF THE TREASURY?

As we go to press, February first, we count the receipts for ten months of the year and rejoice in the faithful, strong work that is being done throughout our territory. The treasury holds more than ever before at this time, and yet, in order that we may be entirely square at the end of the year, the debt-wall levelled to the ground, the last Jubilee building paid for, and the expenses of the year fully met, we need over \$60,000 more before March 31st. A large body of women are earnestly praying daily that this money may come in. Will not every one who reads this join her prayers with ours?

And to our faith we must add works. There are still churches where the women do nothing for foreign missions. There are many women who would give indi-

vidually if asked. We are the agents upon whom God depends.

"God delights to teach this lesson ever, — That His success depends on our endeavor."

Can we fail Him?

It is an encouragement to us to know what the native Christians in mission lands are doing. Read, in this number, how the girls in one of our schools go hungry to save money for the church, how the women of Miss Fredrickson's Bible class give, what the kindergarten children at Morioka are doing for the debt.

Throughout heathendom the Christian converts gave, last year, \$3,225,000 for Christ's work. According to numbers and means they gave ten times as much as the Christians of Christian lands.

For a fresh sense of our tremendous problem read "One in Five," and then realize that the province in China best supplied has one missionary to every 10,000 of her people; the one most meagerly supplied has one missionary to each 250,000 of her people.

"Pray ye the Lord of the harvest."



One Out of Five

One fifth of all the women in the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms, unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides who day by day pass from the shelter of their childhood's home, one out

The debt of the Society is \$24,000, not \$28,000. We must raise it. We must preach or perish, teach or tarnish, evangelize or fossilize. — PHILLIPS BROOKS.

of every five goes weeping in China to the tyranny of a mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep, one out of every five weeps alone, un comforted, in China. Out of every five who lie on beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five at the close of earthly life passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting in China, for the Saviour who has so long waited for them. What a burden of responsibility does this lay upon us — women of Christendom!

MRS. F. HOWARD TAYLOR.



Easter Meditation

BY HELEN TOPPING, OF JAPAN

Every morning I watch the sun rise. From my window it seems directly behind the great trees beyond the other mission houses on our compound. Each morning it is different and has some new beauty. Once on a rainy day, when I did not expect to see anything, I saw this: with the first barely visible dull red on the horizon, a little higher in the sky above a dense cloud, was the narrow crescent of the little old moon rising just before the sun. Gradually as the first birds began their songs the red became deeper though still the moon with its dazzling white light was many times brighter. But the red which now began to spread through the whole sky and earth came, not from it, but from the not yet risen sun. At length came the moment when the sun's red seemed as bright as the moon's, then brighter, and then so much brighter that there was no comparison, and the borrowed light of

the aged moon was hardly distinguishable from the white cloud in which it swam.

While watching this it flashed through my mind that the victory of the sun over the moon is like the victory of Christ's Truth over the lesser lights which dazzle the eyes in the Oriental twilight. The moon is plainly real in the sky. There is no question but it is there. The faint red of the coming sun is more evanescent. The moon is far brighter at first, but its brightness is completely circumscribed. It is itself bright; but it never lights the earth very much, and all its light, if its admirers only knew, is borrowed from the sun. When it is alone in the sky with nothing to compare it with it is very bright. And it does its best so long as the night lasts. So long as there is no sun its light is never to be despised, but when the dawn begins — the dawn that those who know its secrets know will certainly come — then imperceptibly but steadily that all-pervading red glow, which seems more like a beautiful vision at first than a reality, gains and grows and widens until long before the sun itself appears, the light it sends before it covers the whole earth. So those who in their inmost souls are convinced that God's spiritual world is just as real as his natural one know that as surely as His sun rises, His Truth, His Christ, His Life will conquer here in the Sunrise Kingdom. Well it is to have this objective conviction of God's truth, for the night is long and the imperial moon very dazzling. When you remember that the rising sun is on the national flag, and that the material day begins first here in all the world, remember to pray that the Sun of Righteousness will also rise here, and believe your prayer. The more we all pray and believe, the more the spiritual dawn, unlike the material one in that it is so much slower, will be hastened, and the sooner will come the time when in this fair country every soul shall sing

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and earth's shadows flee:
Fairer than morning, lovelier than the daylight,
Comes the sweet consciousness, I am with Thee."

An Oriental Death Robbed of Its Sting

It was during the school vacation that death came suddenly and snatched away one of the schoolboys. When I went to make my call of sympathy I found the usual crowd of friends and neighbors. It was in a distant part of the city and I had never seen the parents before. As soon as I was seated the father began to tell me that his son during the three days of



HOW THE EASTER LILIES GROW IN BURMA

his illness had constantly talked of his religion, had worshiped and sung songs. The father told the same thing to the Burmese pastor and to the boy's class teacher, showing that he was greatly impressed. On the fifth day when the time was near for the funeral I went to the house again. This time it was more quiet, and the father told me that during his son's entire illness he had prayed and worshiped continually. One day his younger brother asked him, "Do you really and truly believe?" And he said, "I really and truly believe." He then asked his younger

brother, "Do you really and truly believe?" and the answer came, "I also really and truly believe." After repeating this conversation between the brothers the old man sat for awhile with his head down and then he lifted up his face and remarked, "He said one more thing." I asked what was that. Said the old man: "We live alone in this place. Our relatives are in the country or at a distance, and I was saying to my son, 'I am sorry that in an hour like this our relatives could not be with us,' but he answered, 'Father, that does not matter, for in the Christian religion we love everybody and they are all like brothers and sisters. So all these people that are here seem to me as though they were brothers and sisters.'"



The Valley of the Shadow of Death in China

When Miss Mary Porter of Pekin, a veteran missionary of the Congregational Board, was in the early years of her work she learned one morning that a bright little baby girl, the only child of her young mother, had died very suddenly during the night. To her surprise the mother came to the compound that day with other Chinese women for their usual class work; and to her horror this woman seemed as cheerful and gay as any one. She talked and laughed and gave not the slightest sign of grief or sadness. Miss Porter was almost angry with the woman, and thought her devoid of all natural feeling. When an opportunity came she spoke with her of the baby's death, and asked her if she felt no sorrow. A look of keenest pain came into the woman's face for a moment and she said, "Oh, don't you understand? If I showed any sadness the evil spirits would torture my poor baby. I must laugh and not show that I care. It's the only way to save her. I couldn't have my little baby suffer." Again the mask of happiness was put on, but Miss Porter had had her glimpse behind it. She took the woman aside and told her of the tender Saviour, who gathers the lambs with his arms and carries them in his bosom, and who knows our sorrows, and is acquainted with our grief.

As the mother listened and got this first

new glimpse into a spirit-world where love and trust take the place of terror, her pretense dropped and she burst into a flood of tears, while Miss Porter's heart smote her that she should have so misjudged and misunderstood a sister woman.



The Distractions and Opportunities of a Trained Nurse

It is some time since I wrote a report letter, and my friends may wonder what I am doing. I was in Shanghai as a refugee for some time, where I attended the language school. Soon after I returned

important. She came out all right and is well now. The following week I prepared for another operation on one of our own missionaries. She too got well—it is such a pleasure to be of use.

Last week I went to an out-station in the country to bring home a Chinese Bible woman. When I arrived it was nearly dark. The Bible woman met me and said we were invited to a now Christian Chinese home for the evening meal. We hurried off and found a nice feast spread, of which we partook all we were able to. People with sore eyes were there, and I told them if they came over to the chapel



THE WOMAN'S HOSPITAL AT HUCHOW, NOW COMPLETE EXCEPT THE FURNISHING

to Huchow I received a telegram to come to Ningpo and assist at a stork party, which I did and had time to see the good missionary work done there while I waited for the stork to arrive. Having returned to Huchow and studied for two weeks I had a telegram to come to Shanghai. Miss Fetzer had gone there to attend a meeting and was taken down with typhus fever. I went to nurse her, and stayed until she was sufficiently recovered so I could leave her, and then went back to my studies again. Soon it was decided that one of our neighboring missionaries of the Methodist mission had to undergo quite a serious operation and a nurse was necessary. I was asked to do the favor and felt I could not refuse though study was

next morning I would help them. They came, and the minister supplied me with hot water for dispensary work. I wish you might have seen the crowds later in the day. They came early and kept on coming with all kinds of ailments which they hoped and believed I could cure. The Bible woman had such a good chance to preach the gospel, and she did it so well.

We had a second invitation out to dinner and accepted it. I can handle chop sticks now almost as well as a Chinese woman. When we returned to the chapel the preacher had a second crowd of sick folks waiting. Some of the cases I could do nothing for, but told them if they were only in the hospital at Huchow they could get well.

While we stood there among the people, I saw the handle of a large umbrella give a woman a blow. When the man who held it grabbed the woman by the collar, dragging her to the floor and out of doors, I realized that it was a husband beating his young wife. None of the crowd attempted to help the poor woman, and she had bound feet so she could not help herself. I was perhaps more excited by it than the Chinese, for I had never seen a man beat a woman before, though I had heard of it. It was well for the man that my vocabulary was limited, but I told the people that Christian men would not deal so with women.

Some one has said that he would rather be in China the next twenty-five years than in heaven. I feel the same way. The Lord has supplied me with health, strength and courage, and I am ready to be used.

ANNA MARTIN, *Huchow.*



That Kaying Building

The local opposition reported in the December number of *Missions* has now been so far overcome that the officials have signed our deed to the land. Nothing is now in the way of the building, therefore, except lack of funds.

OUR MISSIONARY MAIL BAG

FROM JAPAN

Dr. Franklin in Japan: Dr. Franklin is great. He swept everything before him out here, not only our missions but other missions, the Japanese Christians as well as the Japanese leaders in governmental affairs. His broad views pleased every one, and as a Japanese expressed it, "It will make you more of a man just to see him."

Miss Buzzell at Sendai: I had such a delightful visit in Sendai with Miss Buzzell about Thanksgiving time. I went Friday and came back Monday. I was there for the celebration of the founding of the school. I suppose, though, Miss Buzzell has written you all about it. We were rushing to meetings all the time, yet we did get in some interesting conversations too. I was so glad of the chance of becoming better acquainted. I do admire her spirit and devotion to the work. I would give anything I possess to have the command of the language she has, for the greatest desire of my life now is that I may be used by God to interpret His love to these people.

MARY JESSE.

CHINESE GIRLS FLOCKING TO THE MISSION SCHOOLS

School has opened and is going on in good shape. The day schools are overflowing. We have three in different parts of the city, and in two, we have turned a number of people away. In one, the room accom-

modated comfortably 30 pupils, and after turning away all she could the teacher found herself with 36 pupils. Then we announced that those who did not pay their fees at once would have to leave. Two left, but the next day there were some new applicants. When told that there was no room they said, "Oh, yes, two of your pupils have just left, we want to take their places." "But there weren't seats enough to go around before," the teacher said. "Well," one girl said, "I don't need a desk, just give me a stool to sit on, and I'll be satisfied if you will only let me stay and study." So the teacher let her stay, saying later, "I couldn't say no to one who was so anxious to study as all that." Opportunity for work among the women, especially those of the better classes, has never been greater.

FORTY REQUESTS FOR BAPTISM

Nellie Lucas writes from Moulmein, Burma, that about forty pupils have recently asked for baptism. Miss Good, who has been assisting there, says that of the three schools in which she has served during her visit to Burma this one is the most encouraging of all spiritually.

HELPING PAY THE DEBT

Accompanying some beautiful photographs of the children of the Morioka Kindergarten at Thanksgiving time, Mrs. Topping says:

"I am sending post-cards, a hundred of

each, of these same photos; also of the Cherry-blossom Party, of a group of kindergarten graduates, and of two glimpses of our little people as they greeted Dr. and Mrs. Franklin, whose visit with us was most thoroughly enjoyed.

"We are happy to contribute the few pennies that we hope you can sell these cards for toward the debt, as a token of our pledge to pray with you for the speedy coming of the day when every penny will be raised."

FROM A CHRISTIAN TRAVELER

While in Rangoon, Burma, I attended the woman's weekly prayer meeting in charge of Miss Fredrickson. It was

Foreign Mission Society, and twenty to the Home Mission Society; they supported a Bible woman of their own; helped in the support of a church outside the city; and the rest of the money went to the hospital, kindergarten and other benevolences.

This spirit of devotion is the result of Miss Fredrickson's wise training. The pastor says that this giving on their part has not decreased their regular contributions to the church, but on the contrary has increased them.

THE KINDERGARTEN AT NOWGONG

Some months ago its numbers reached the total of 131. One hundred and



ASSAMESE EASTER HATS—SOME ASSAMESE PREFER THESE HATS TO UMBRELLAS
IN THE RAINY SEASON

started at the suggestion of one of the native women. She thought that they might meet once a week in their different homes and have luncheon (tiffin) together, since the men are not at home for luncheon. So the prayer meeting was started. Then she said, "What is the use of getting together to pray if we do nothing to answer our own prayers?" and so suggested that each one make a monthly pledge for their mission work. Then she said, "Why wait until the end of the month? We all have a few annas each a week which we can bring and take up a collection every week." This is done and their collections added to their monthly pledges.

The day I was there the collection amounted to six rupees (two dollars). During the year 1908 these native women contributed in this way six hundred rupees or \$200. Forty dollars was given to the

thirty-one bright little brownies bending over their slates and learning the alphabet. Of course they hear also of the love of Jesus, becoming 131 little missionaries, telling the story in the heathen homes of Nowgong, Assam.

GOING HUNGRY FOR THE CHURCH

The Ongole Town Church is loyally supported by the school girls, but they have little to give. Most of them never have any money in hand. When the church made an effort to increase its receipts the girls held a meeting for mutual consultation in order to see what they could do. They felt they must do more, but what? Some could sew and others could make drawn-work, but that took in comparatively few. What was the main



GIRLS' DORMITORY AT NOWGONG, ASSAM

body of them to do? After careful consideration the whole school decided that Sunday was a day in which there were no hard lessons to learn or any garden to dig. Plenty of food on that day was not so essential. They would sacrifice the morning meal and give the savings to their Lord. This would not seem a very great sacrifice if it were not for the fact that the school like an army is put on rations so scant that growing girls often go hungry. It will do the average American philanthropist good to know that he or she is often making a less sacrifice for the Master than some of these poor Telugu people.



Personals

While en route for Nowgong, her field of labor, Miss Edith Crisenberry stopped at Calcutta where she called on the American consul; and as she is from Nebraska, she was quite interested to discover that the consul was also a Nebraskan. She found Dr. Henderson, of the University of Chicago, in Calcutta, where he was delivering his lectures on the Christian religion. The world is not, after all, very large.

Our West China missionaries have at last reached Suifu. After seventeen months in getting to her destination, Miss Irene Chambers finally went up the Yangtse River with Miss Pearl Page and Mrs. John Cherney and baby Paul. The

crowded condition of the steamboat would have been harder to bear had it not been for the general good will and good feeling. A steamboat which has accommodations for eight people sheltered on this memorable journey sixteen adults and six children.

To the great relief of her friends, Mrs. Campbell's physician has discovered she does not need the serious operation we had feared for her. Though still far from well she has been dismissed from the hospital and has returned to Washington to recuperate.

The first board meeting in January was of unusual interest. Four missionaries addressed the board. It was our last opportunity to see and hear the Nourse sisters before their departure for China. Miss Mary feels that the Union School at Hangchow is making progress. By making it possible to segregate the girls of different ages, teachers find they have greater opportunity to give the high school girls the kind of work they need to stimulate them for higher forms of Christian service. Miss Alice, who spent some months in China during her sister's first term of service, is now returning with Miss Mary.

Miss Augusta Peck, of Toungoo, Burma, is entering the school of education in the University of Chicago. She held the attention of all present while she told of conditions in Burma, dwelling especially on the constant demands on school teachers for medical knowledge.

Mrs. Metzger, of Tschumbiri, Africa,

was also present and gave us a graphic account of the nucleus of a boarding school which she has gathered around her in her own home. Here she trains as best she can in such crowded quarters eleven native girls. In order that they may not get out of touch with home conditions while they are in the missionaries' house, their mornings are spent as they would be at home in the garden. Afternoons they learn to sew and are taught the rudiments of an education.



The Universal Christ

I am often carried away by the story of the last hours of Socrates. There are incidents in the life of Luther that stir the heroic in me to its very depths. But somehow I never think of comparing the influence of these men with that of Christ. He seems to me to be something inexhaustible, something supremely good, something beyond which our humanity cannot go. They never seem that.

Here is the wonder of it all. Though the blood of the most exclusive race the world has ever known flowed in His veins, He has become the property of all lands and ages. His words can be translated into any language and instantly they seem

to be indigenous. His character can be transplanted to any country and at once He seems to be a child of that land. He is the world's great cosmopolite. He is at home in the schools of Greece. The wild Berber on the desert plains of Africa approaches Him as a brother. German professors write endless volumes about Him. The men gathered in labor conventions doff their caps at the mention of His name. — From the University of Chicago Convocation Sermon by Dr. George H. Ferris.

April Program

WOMAN'S FOREIGN ORGANIZATION

Hymn: "To the Work."

Devotional: "Ye shall be my witnesses unto the uttermost part of the earth. Acts 1:8.

Topics:

Organization of the Woman's Baptist Foreign Missionary Society of the West.

Our Affiliations —

In Circle — In Associations — In State Society — In Nation (Society of the West).

Our Responsibility —

Our Fields, Our Workers, Our Schools, Our Hospitals.

Hymn: "Jesus shall reign."

Bibliography:

Twenty Years' History of the Society,	.02
Our Task and Plan,	Free
Monthly Missionary Meeting — How to	
Make it a Success,	.05
Outlook for the Future of Women's Foreign	
Missionary Societies,	.03
Glimpses from the Foreign Field, 1911-12,	.03



THE JOSEPHINE BIXBY MEMORIAL HOSPITAL, KITYANG, CHINA

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

Livingstone Centennial, March 19, 1913



OR those who have not completed their arrangements for a suitable celebration of this great missionary event the time is now very short. It is not too late, however, and we therefore devote this page to a **LAST CALL**, summarizing briefly the important features of the campaign.

A SERMON ON DAVID LIVINGSTONE

Every Baptist pastor ought to preach such a sermon during March and every one desiring to do so will find helpful the "Suggestions to Pastors" prepared by Dr. Cornelius H. Patton of the American Board. Dr. Patton shows how a minister may select material from the biography of Livingstone that will awaken the heroic spirit in every member of his congregation and send the people away from the church saying "What can I do to help save Africa?"

A LIVINGSTONE PRAYER MEETING

"Livingstone's Life of Prayer" is the topic which Robert E. Speer of the Presbyterian Board develops in his own characteristic way. It is probably true that in the greater number of the churches throughout the country the mid-week prayer meeting is held on Wednesday. Where this is the case no church should allow Wednesday, March 19, to pass without turning its thought to the life and labors and prayers of this great missionary hero, and churches not meeting on Wednesday evening should consider this subject during the week of the Centennial.

POPULAR PROGRAMS FOR THE YOUNG PEOPLE'S MEETING

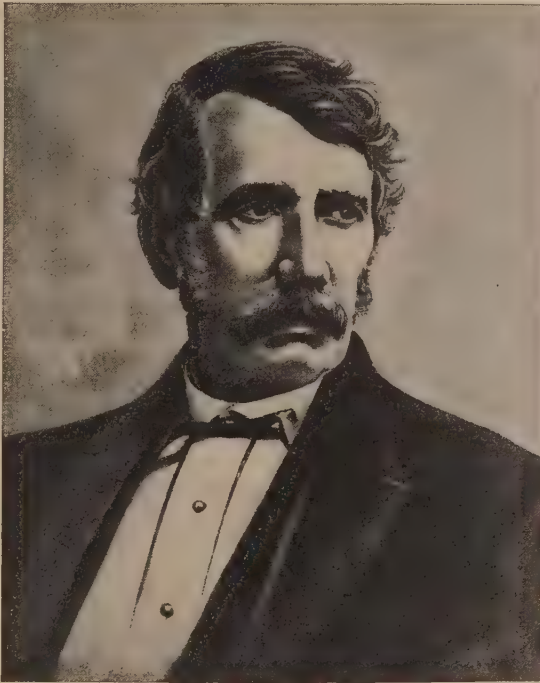
Mr. D. Brewer Eddy of the American Board has provided two programs for a young people's meeting, one of which is on David Livingstone, the other topic being "Africa from Darkness to Dawn." The topics for the first program, which should be given by every young people's society in the land during the Centennial week, are "The Man the World Honors," "The Weaver Boy Who Became an Apostle," a map study, "Snapshots from a Great Career," "The Champion of a Continent," and a recitation from the prologue to the second episode "Pageant of Darkness and Light."

IN THE SUNDAY SCHOOL

"Glimpses of Livingstone," by Rev. Stacy R. Warburton of the American Baptist Foreign Mission Society, contains four five-minute missionary exercises for the Sunday school for use during the month of March. The first is a story, "How a Boy Became a Missionary"; the second is entitled "Anywhere, Provided it be Forward"; the third "A Man Who Stayed by His Job"; and the fourth "Was it Worth While?"

THE EASTER CONCERT

"The Message of Light" is its title. It contains five musical selections for the whole school, including the great hymn sung at Livingstone's funeral. There are also songs for the beginners and primary departments, recitations, exercises, stories of Livingstone, with a special exercise to be used in connection with the unveiling of Livingstone's portrait. This program



DAVID LIVINGSTONE

is provided by our Foreign Mission societies and is free of charge, including a fine portrait of Livingstone, to schools taking a foreign mission offering at the time when the program is given.

A "LIFE OF LIVINGSTONE" IN EVERY HOME

There are four fine biographies of Livingstone available, each selling at fifty cents plus postage. "The Personal Life of David Livingstone" by Blaikie, "David Livingstone" by Horne, "Livingstone the Pathfinder" by Basil Mathews, and "The Story of David Livingstone" by Golding. The first two are for young people and adults, the third for boys and girls from twelve to sixteen, and the fourth for small children. "Livingstone the Pathfinder" is recommended as best

suited to all ages. Grown people will enjoy it, and its fine story material can easily be made available for small children. It also comes in a paper edition at thirty-five cents plus postage. It will not be possible to carry out the plans recommended above with the best results without access to one of these biographies.

From the Baptist Forward Movement, Ford Building, Boston, may be secured the "Sermon Suggestions," "The Prayer Meeting Outlines," "The Young People's Programs," "The Five Minute Exercises for the Sunday School" and the "Easter Concert." The books may be ordered through the Forward Movement if more convenient, but may be obtained from any of the book stores of the American Baptist Publication Society.

Missionary Program Topics for 1913

<i>January.</i>	A TOUR OF OUR FOREIGN MISSION FIELDS.
<i>February.</i>	THE NEW CHINA.
<i>March.</i>	LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)
<i>April.</i>	CARRYING THE GOSPEL BY CAR, WAGON AND BOAT.
<i>May.</i>	BIBLE DISTRIBUTION.
<i>June.</i>	"MISSIONS."
<i>July.</i>	SUMMER WORK ON FOREIGN FIELDS.
<i>August.</i>	THE BIBLICAL BASIS OF MISSIONS.
<i>September.</i>	LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)
<i>October.</i>	NEGLECTED FIELDS OF THE WEST.
<i>November.</i>	NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.
<i>December.</i>	OUR NEW AMERICANS.



April Topic: "Carrying the Gospel by Car, Wagon and Boat"

OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE.

Read Matt. 22: 1-10, or 25: 31-46.

TEN THREE-MINUTE TALKS.

THE CHAPEL CAR:

1. WHO SUGGESTED IT?
2. WHAT IS A CHAPEL CAR LIKE?
3. A DAY ON "THE MESSENGER OF PEACE."
4. HELPING RAILROAD MEN.
5. SIDE-TRACKED.

THE COLPORTAGE WAGON:

6. WHAT GOOD IS IT?
7. A WAYSIDE PASTOR.
8. A TRIP TO JACKSON'S HOLE.
9. A WOMAN OF SAMARIA.

THE COLPORTAGE BOAT:

10. A TRIUMPH OF AGGRESSIVE EVANGELISM.

A SUMMARY OF RESULTS, by the Pastor.

Notes and Suggestions

These talks should be interspersed by appropriate evangelistic songs. If ten participants cannot be secured, topics may be combined or some may be omitted, giving more time for the fuller presentation of others.

References to literature are given by number as follows:

1 and 2. See leaflet "The Evolution of the Chapel-Car Movement."

3, 4, 6, 7, 8 and 9. See leaflets bearing same title. On 8 see also *Missions*, February, 1913, pp. 96-100.

5. See leaflet "God's Plan and Ours."

10. See *Missions*, November, 1911, pp. 795-798.

For "A Summary of Results" see last annual report of the Publication Society, or 16-page leaflet "What We are Doing Now." Leaflets referred to may be secured from any of the district secretaries of the American Baptist Publication Society, or from the corresponding secretary, Rev. A. J. Rowland, D.D., 1701 Chestnut Street, Philadelphia, Pa.



A Bible Study Rally at Peking

The spectacular and impressive meeting of the rally was the gathering of student leaders held Sunday afternoon on the steps of the Altar of Heaven—the first Christian meeting ever held in this spot set aside for national worship. The Temple had already been appropriated by the new government, and designated as the experiment station of the Department of Agriculture. It is also for the first time open for the inspection of any Chinese.

One hundred and twenty-five Christian students were present. The only sad part about the meeting, to me, was that the historic significance of the spot and the religious values of the conceptions there represented seemed to affect the foreigner more than the Chinese. But who knows? We of the West froth more, but do we feel more deeply? And then

there is the consideration that in actual Chinese history the last dynasty did much to violate their high promises to Heaven, and to bring practical dishonor to the Altar on which the monarch knelt every winter solstice to acknowledge that he, who was above all the common people, was still beneath heaven, and that all his regal power was given by the powers above. To the foreigner no spot in the Far East is so impressive and is significant of such high ideals (save our own Christian places of worship) as the Altar of Heaven.

The meeting held at the altar was one for the training and the inspiration of the student Christian leaders. The addresses dealt with the way to conduct a Bible class. Following the meeting which was on the steps of the altar we ascended to to the Altar itself and poured out our hearts to the God of Heaven in petition for this new Republic and thanksgiving for His gifts to China.



CHRISTIAN STUDENTS AT THE ALTAR OF HEAVEN, PEKING



A GENEROUS OFFER

Mr. Ambrose Swasey, of Cleveland, Ohio, has recently made the generous offer to contribute \$25,000 for a new science building at the University of Nanking on condition that \$15,000 be raised by the Board. This will make up the \$40,000 contribution which cooperation in the university requires. Other requirements are that there be an annual appropriation of \$3,000 and that four teachers be furnished by each Board.

THE JUDSON TOURS

It would be well for those who are considering taking one of the Judson Tours to send in their applications to the Judson Centennial Tours, Box 41, Boston, at an early date. The steamship companies are already asking for the names of those for whom staterooms have been reserved, and it is necessary that the final bookings be made within the next two or three weeks. Staterooms are being assigned in order of application, so those having in mind the possibility of going should send in their preliminary deposit of \$10 at once. This will be refunded up to July 1, if one finds it impossible to go.

The many unique features and the low prices are proving very attractive, and two good parties should be ready when the sailing dates come. The party taking the Around the World Tour sails from San Francisco, August 23, 1913, and is due in New York, March 15, 1914. The price for this trip is \$1,450. The other party taking the Burma Tour sails from Boston about October 25, 1913, and is due in Boston about February 20, 1914. The price for this is \$550. A descriptive pamphlet will give full information to all who are interested.

OLD TESTAMENT TRANSLATION

In the completion of his translation of the Old Testament in Panayan, Rev. Eric Lund, of our Philippine Mission,

has made another valuable contribution to the translations of the Scriptures into the language of the common people. The Visayan language is the speech of the common people in those islands of the Philippine group where our Baptist missions are located. But there are three dialects used. Dr. Lund has translated the New Testament into these three dialects, the Panayan, the Cubuan and the Samar. He has now completed the entire Old Testament in Panayan. This has recently been published by the American Bible Society from its press in Manila.

CUTTING QUEUES

That night the little chapel was not only full but the road in front was crowded. They stayed for more than two hours and heard the doctrine. Mr. Jones preached with great power and many of the people came in after the service. One thing interested me. The point was being made that Jesus is able to make you free. An illustration was used that the queue was a sign that the Chinese were in bondage to the Manchu. But now all Chinese are at liberty to remove the sign and declare themselves free. But each man must declare himself free. It was his personal choice. The next morning a number of these men came around and showed us that they had cut their queues that morning. — L. C. HYLBERT, Ningpo, East China.

DR. LESLIE LOSES HIS MEDICAL LIBRARY

While moving his goods to the new mission station at Kwilu, Congoland, Dr. Leslie lost his medical library. He writes: "With the help of a native kapita I attempted to take half a ton or more of our goods on a raft to the Cuillo mouth to meet the iron boat that the State kindly sent up. It is almost impossible to get carriers at any price. The raft was heavily loaded, the river very high, the native failed to give me help at a bad point, and the raft upset and all our stuff was lost except a

few small pieces. The mail for America and Lower Congo was in my handbag and went down with the rest. We feel worst over my medical library, as almost every book was lost. The Jesuit priests are making a terrible fuss about the location of the new station at Kwilu and threaten to make trouble.

THE JUDSON CENTENNIAL CELEBRATION IN BURMA

The Judson Centennial is to be celebrated in Burma in December, 1913. The chief ends to be served by this celebration will be *Thanksgiving* and *Consecration*. The plans proposed for the celebration in Burma include:

(a) Meetings at Rangoon for three days, to the leading session of which the Lieutenant-Governor of Burma will be invited; meetings at Moulmein, and at Mandalay, with excursions to Ava and Aungbinle.

(b) If possible, there will be present a few survivors of those baptized by Dr. Judson, and reminiscences will be read from Ma Lon-ma and Ma U-Ma. Representatives will be present from every tribe or race of Christians in Burma.

(c) Representatives will be invited from the American Congregational, Methodist and Presbyterian Boards, and from all Baptist Missions in India.

(d) Exhibits of results secured in the publications of the Press, maps, diagrams, tables, etc.

(e) In token of consecration to this work, in proof of devout thanksgiving, the Baptists of Burma have begun a movement to raise on the field a special sum of Rs. 100,000 for educational and evangelistic work in Burma, and to secure if possible 100,000 church members by November, 1913.

A RECEPTION TO DR. W. E. WITTER

Yesterday the missionaries here gave us a great surprise. We arrived at Gauhati, Assam, a week ago yesterday, Monday evening (Dec. 16), and yesterday afternoon we were kept from calling on the English Sahib and Memsahib, whom we felt we ought to call upon, because of some mysterious rumors that something was on which we must not miss. At 4 P.M. we were invited out on our beautiful com-

pound grounds to see tables spread with inviting dainties, and gramophone, music box and organ awaiting hands to set their chords vibrating. We missionaries sat down to tea at one table and kept glancing over to two other tables awaiting the college boys who had been invited to come over and pay their respects to Dr. and Mrs. Witter; and it was not long before group after group of bright young men, in various costumes, came strolling over toward us and were presented by Mr. Tuttle, some very shyly taking the Memsahib's hand and some even failing to do so, seemingly from embarrassment at thus greeting so familiarly a woman. We had native music, and Miss Peters of the Rangoon Press sang; Miss Holmes recited and Mr. Tuttle spoke, followed by myself. By this time I was deeply moved as I faced 110 bright college men and saw the possibilities in them if only they can be reached with the Gospel of the Christ. Mrs. Witter followed in a brief message, and then came a really eloquent talk—a word of welcome from one of the number, who did himself credit and the college as well in his most gracious speech. Later the boys gathered around us and told us they hoped we would visit their hostels and get up a club at which we would have lectures on Christianity and readings on Shakespeare, Milton, etc. The opportunity here is simply limitless. We will have far more to do than we can possibly touch the fringe of. We revel in the thought of what is before us, while we are overwhelmed also with the sense of our inadequacy to meet such startling opportunities for service, and are consequently depending more than ever on the prayers of our many friends that we may measure up as far as possible to the task. — W. E. WITTER, Gauhati, Assam.

TOURING IN THE HILLS

Last week I returned from an interesting trip to the hills where I revisited some villages in which we have been preaching for several years. The people seem willing to receive the blessings of Christianity, but are equally unwilling to leave their evil ways. I spent five nights in a Yawyin village, where we had a splendid time. They have promised to send some of their

children to school. Eighteen men came down to see our Christian village with a view to settling. Eight returned to tell their friends and will bring their families. As soon as they can find rice enough to supply their needs large numbers, in fact whole villages, are ready to migrate. It looks as though a large number of these people are turning to the living God. I had a narrow escape from a tiger's claw. I knew that at least two man-eaters were about and so took such precaution as I thought necessary; but I did not know that my "braves" would flee in the face of danger. When the tiger appeared in the night they fled and as I had only a lantern with which to defend myself I followed. I saw the beast, but I think our yells and the light frightened him away so that we escaped; for which I heartily thank our heavenly Father. — GEORGE J. GEIS, Myitkyina, Burma.

A MISSIONARY'S LOVE OF HIS WORK

In three months we will be leaving for America. I dread the change. Somehow the work and the people have got hold of my heartstrings. We are all enjoying such good health that the change seems unnecessary were it not for the need of new environment and new ideas to fit us for still better service. — REV. C. A. COLLETT, Kharagpur, Bengal, Orissa.

CALLED HOME

Carrie Vaughan Scott, wife of Rev. J. H. Scott, of Osaka, Japan, died October 30, 1912. The daughter of a Baptist pastor and accustomed to active Christian service from her early childhood; at thirteen without a mother and with the care of home and a younger brother and baby sister upon her; a public school teacher much respected; in home mission work and visiting churches and conventions in the interests of mission work; over thirty years the inspiration of her husband as he was student, pastor and missionary; the mother of four children, two of whom were born in Japan, and all of whom became Christians at an early age. (The daughter, Ora, who was the eldest, is married to Prof. F. B. Wiley of Denison University, Granville, Ohio; Harold, the eldest son, is teaching in Robert College, Constanti-

nople, Turkey; and Carey and Lewis are still in college.) This in bare outline is the record of the life of one whose chief joy was in living for her Master and serving others.

Mrs. Clara Louisa Cross, widow of the late Rev. E. B. Cross, D.D., died in Toungoo, Burma, December 1, 1912, at the age of eighty-three years, having been a missionary to the Karens for thirty-nine years. She had full possession of her faculties and was able to do her work up to almost the last day. Like her faithful husband she died in the harness.

Mrs. E. Welling Leonard, mother of Mrs. A. B. Boggs, who accompanied her only daughter to the mission field, died in Secunderabad, South India, Jan. 21, 1913.

LAST DAYS OF REV. J. S. ADAMS

(The following is the latest news received about the last days of Rev. Joseph S. Adams, taken from a letter written by Mrs. Adams on the day he died.)

A very warm and gratifying reception was the welcome given Mr. and Mrs. Adams on their arrival at the river bank at Hanyang by the members of the native church there. Many were the stories of wonderful deliverance that God had wrought for those native Christians during the recent revolution, and wonderful had been their growth in grace under those trials. The church was found to be in thriving condition and the work going on in full swing under the guidance of the native pastor Tsao, and the only male member of the missionary force, Sidney G. Adams. Happy indeed was that first Sunday in Hanyang, the church packed for each service, wonderful evidences on all sides of God's presence and power. The hearts of the veteran missionary and his wife "were filled with wonder and thankfulness for all God had wrought and enabled His children to do."

About a week after his return to Hanyang, in the night of the 19th of December, Mr. Adams was seized by an apoplectic stroke. The doctor from the Methodist hospital at Hankow found him next morning in a critical condition, his heart and lungs seriously affected. It was very evident to the physician that should Mr.

Adams recover he would never be able to engage actively in the work he so loved except perhaps in advice and counsel. There followed a week of serious illness, the end coming during the closing hours of the 27th of December. Again and again during those days Mr. Adams expressed his deep gratitude for the way God had led him, saying it was "gloriously worth while to have returned to see and hear the heroes and heroines of the Chinese Church, to see their love for Christ, and to feel that he had something to do with leading those men and women into the light." It astonished and delighted him to see how smoothly and efficiently the native pastor and evangelists were conducting the church work, and deeply gratifying also to his heart was the warm welcome and love shown in every way by the natives for whom he had poured out his strength in loving service. Well might he say to his Lord and Master, "Now lettest thou thy servant depart in peace."

HOSPITAL DAMAGED BY TYPHOON

The mission property in Capiz, in the Philippines, was badly damaged on Nov. 26 by a typhoon. The roof of the mission house was broken in, a wall was blown out and several windows were broken. The interior was thoroughly soaked with water and the ceilings were torn in many places. Large sections of the iron roof of the hospital were lifted completely off, the ceilings were torn into shreds, and the windows blown in. Miss Suman's house fared no better than the others, while all out-buildings were overthrown and blown to pieces.

Most fortunately no one was injured during the storm, although Miss Suman has had a severe attack of rheumatism as a result of the exposure and wetting. Mrs. Lerrigo, who was sick in the hospital, was set back somewhat. Besides the loss of property there is another serious phase to the storm — the interruption of the work and the great nervous strain to the missionaries.

WHO WILL GO?

On Jan. 1 Rev. E. Grigg closed his pastorate of the Immanuel English-speaking Church, Rangoon, to take up work

among the Burmans in Sagaing district in the 400 towns and villages of that vast field. During his four years' pastorate harmony has prevailed and an aggressive work has been carried on. Until a new pastor arrives from America the church will have Dr. W. F. Armstrong as acting-pastor, and his son, Rev. E. N. Armstrong, will assist him when necessary. This attractive field must have a pastor. What minister in America will consider it?

CHRISTMAS IN RANGOON

On Christmas morning, 1912, there was a unique union service of the Baptist churches of Rangoon in Cushing Hall at the College — thirteen churches, including English, Karen, Burmese, Chinese and Telugu. These various churches had a part in the service. Prof. Charles R. Henderson, D.D., of the University of Chicago, made the principal address. Prof. Henderson is traveling through the Orient as the Barrows Lecturer for this year and spent his Christmas in Rangoon.

WORK AMONG CRIMINAL TRIBES

A somewhat interesting work among the criminal tribes has recently manifested itself in the Kavali field of South India. About fifty families of these have settled on the mission land with the approval of the District Police authorities. They profess a desire to become Christians and the missionaries are glad to help them all they can.



Foreign Missionary Record

SAILED

Rev. M. B. Kirkpatrick, M.D., and Mrs. Kirkpatrick, from New York, January 23, 1913, for Burma.
Miss S. R. Slater, from Philadelphia, January 11, 1913, for Burma.

ARRIVED

Antony Parsons, M.D., and Mrs. Parsons, in New York, January, 1913, from the Congo.

BORN

To Mrs. Heinrich Unruh at Jangaon, South India, on December 1, 1912, a daughter, Elizabeth. This mother was recently bereft of her husband and is returning to her home in Russia.

DIED

Rev. J. S. Adams, at Hanyang, Central China, December 27, 1912.
Mrs. J. H. Scott, at Osaka, Japan, October 30, 1912.



Change these "Could's" into "Has Been Does"

When the American Baptist Home Mission Society receives its share of the three million dollars now proposed by the Northern Baptist Convention as the goal to which we shall lift our annual offerings for all missions as quickly as possible, it could make the important advance outlined below.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Could provide with the Gospel its portion of the hundreds of rural communities in the formative West, which are entirely without the established institutions of Christianity.

Could come nearer to meeting with the Gospel its portion of the multitudes who are pouring into this country from Southern Europe.

Could do a larger part of what belongs to it in making the simplicity and purity of Christianity known in the ten Spanish-speaking countries of North America.

Could be the first to enter two or three republics which are entirely without Christian work under the auspices of any strong evangelical denomination and where spontaneously organized groups of believers are strongly baptistic.

Could build a hospital in the great city of Mexico, where multitudes of the sick poor people can have no evangelical ministry except through the utterly inadequate dispensary which is maintained by the heroic spirit of our medical missionaries there.

Could build schools for young people and our rising ministry in Porto Rico at Rio Piedras contiguous to the Insular University.

Could enter the French-speaking black republic of Hayti, which is clamoring for us.

Could effectually inspirit the work of

our churches confronted by overwhelming odds in a number of cities.

Could organize forms of social ministry in which we are the natural leaders.

Could do its part in getting the Gospel to four thousand Hindus who have recently come to this country and are not provided for by any one.

Could take Christ to its share of the many Chinese and Japanese groups of people in our Pacific Coast towns to whom no one is ministering.

Could provide chapels for scores of Baptist churches which must otherwise go houseless, and assist in the erection of churches in strategic new communities.

THE OPEN COUNTRY

In prosperous northern Indiana there is a township having 1,222 inhabitants, of which 88.2 per cent. belong to no church whatever. In this same township there is just one man under twenty-one years of age who is a member of the church. Hard by this township is another in which not a man under twenty-one years of age is a member of any church. In the county containing the above-mentioned township there are 91 churches, 25 of which have not a man under twenty-one years of age.

SPANISH-SPEAKING AMERICANS

Not long ago the first conference of workers of various denominations among Spanish-speaking people in the Southwest was held, and for the first time all the facts were brought together. There are more than half a million people there without the gospel. In one new state they form a majority of the population. In five states but one per cent of these Spanish-speaking fellow citizens are evangelical Christians.

A CHALLENGE

Professor Rauschenbusch in *Christianity and the Social Crisis* issues this warning and challenge: "It rests with

us to say whether we are now to enter upon a new era in the transformation of the world into the Kingdom of God, or whether our civilization is destined to go down to the graveyard of dead civilizations and God will have to try once more."

THE FULL COMMISSION

Our commission "unto the uttermost part of the earth" is not China or Thibet or the heart of Africa; but the Negro quarters in your own town, your village, your plantation. The Negro here is a severer test of our loyalty to Christ than the Chinaman in Canton; and we cannot maintain our Christian consistency while we glow with generous piety and melt to tears upon the recital of the blessing of God upon our work for Negroes in Africa or Brazil and freeze to hardness on seeing with our own eyes the pitiful destitution of the Negroes here at home. — DR. POTEAT in *Southern Baptist Convention*.

EVANGELISTIC WORK IN COLORADO

Rev. E. M. Stedman, State Evangelist for Colorado, writes of his visits to Center in the San Luis Valley, to hold a series of meetings. The little church was not large enough for the Sunday gatherings, so the Association tent was secured, which holds more than the church, but still there was scarcity of sittings for the people. All the meetings were full of interest. On Sunday afternoon of the closing day, baptismal services were held two miles east of Center, where an artesian well supplies a small lake or pond with water, and there five were baptized. At the evening service others professed conversion. Pastor and people are working well and harmoniously. Less than two years ago this church had only nineteen members and the remarkable thing about it was that it was even then self-supporting, asking no help whatever from any Board, or person not a member of that church.

NEW INDIAN MISSION AMONG THE CROWS

Rev. W. A. Petzoldt writes an interesting letter to Secretary Charles L. White in which he mentions a new interest started among the Crow Indians.

"You will be glad to know that we have finally secured a footing in the Pryor

District and that the outlook there is one of distinct encouragement. This is the district where the leading chief stood for the exclusion of all religious workers. But our native worker, Theodore White Mouth, has been going to Pryor to hold preaching services in a quiet way, and being a Crow, they could not very well exclude him. Theodore's life has been radiant for Christ and "some of the seed fell upon good soil." A relative of the leading chief was one of the first to confess Christ, then the man next in influence to the chief himself came into the Jesus road until we now have twelve adults awaiting baptism. Two of the converts are educated young men, Carlisle graduates, and above the average in intelligence. We have been to Pryor twice this summer and each time received a cordial hearing from the Indians. Pryor is one hundred and three miles from Lodge Grass and the trip must be made overland. The names of our Pryor converts are a little out of the ordinary, in fact some of them need revision. Perhaps you would be interested in reading them:

Old Man Tobacco Seed.
Runs Over The Enemy.
Bell Rock.
Kicking Bear.
Plenty Iron.
Snapping Dog.
Strikes The Iron.
Paints Himself Plenty.
Travels Well Known.
Steals On The Camp.
Meets It All The Time.
Bushy.
Scolded By Everybody.
Eugene Two Skunks.
Bull Snake.
Woodtick.
Pretty Tail.



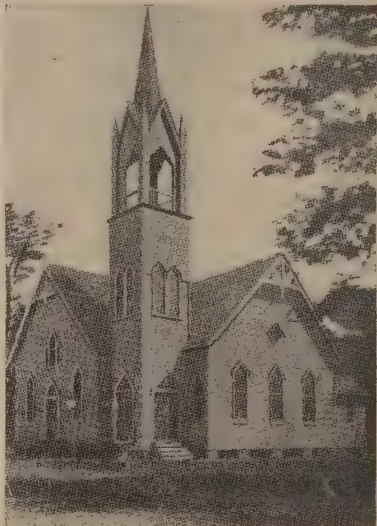
Tidewater Institute, Chesapeake, Virginia

The work at Tidewater Institute is very encouraging. We have five instructors, including the supervising industrial teacher of the county, and 116 students.

Because of the poor facilities of the colored public schools here most of the students coming to us from them enter the lower grades, but they work hard to

advance. The parents are taking greater interest in education and making many sacrifices to keep their children in school. We are proud of the boys and girls we have sent out. Some are teaching, while others have entered the business world and are doing well. Our graduates have entered Virginia Union University, Lincoln University, Howard University and Shaw University, and after graduation entered the ministry and the professions. Our aim is to develop Christian character and to train our students for service. As a rule of conduct and a means of Christian culture the Bible is taught daily to all. Every one is required to attend church and Sunday school each Sunday. Sunday school is held at school every Sunday afternoon and the teachers take an active part. In fact, we make the school a religious center for the community. Besides the work in the Sunday school the students have a missionary circle in which they raise money for foreign missions. Last year their pennies for the redemption of Africa amounted to twenty-five dollars. We generally attend religious services at the African Baptist Church, about two miles distant. Last fall this church held its revival meeting about the time school opened and most of our students attended. Several of them were happily converted and are now members of church. Through the kindness of a white friend who made us some pictures, I am sending you one

and also a picture of the church where the meeting was held. The Tidewater Institute has a great field for service and is



TIDEWATER INSTITUTE CHURCH

trying hard to meet the needs of the 25,000 colored people on the Eastern Shore of Virginia, who are asking for the light and seeking the higher life. — GEO. E. READ, *Principal*.



BAPTISMAL SCENE AT TIDEWATER INSTITUTE

Home Mission Week in a Country Church

BY ERNEST H. MAC EWEN

Unity Baptist Church, Harlansburg, Pa., had during Home Mission Week the finest meeting in its history. It was impossible, owing to the scattered membership, to have study groups as planned by the Home Missions Council, so the books suggested were given to individuals for study and report. This did not secure so large a study of home mission problems, but it did bring the subjects before the church in a way they will not forget.

The church was tastefully decorated with maps, charts and flags. The charts were made of cheesecloth on which were pasted pictures illustrating the general features of home mission work. These charts were about work among the Indians, immigration, Cuba, Porto Rico, the Negro, general home mission achievements, home mission workers and home mission literature, with a table filled with literature for distribution and a showing of what books on home mission subjects we have in our Sunday school library. The charts presented the problem and something of what had been done with it. They awakened the greatest interest and people came every night long before service and stayed after service to study them.

The papers and talks were of a high character, and with one exception were prepared and given by our own members.

Two evenings deserve special mention. On immigration night at one end of the platform was erected a large boat of light framework covered with cheesecloth. It made a good representation of an ocean steamer. One of the members gave a fine paper on immigration. After the introduction, a party of immigrants came down the gangplank with their luggage and took their stand on the platform. At the proper moment they were asked to tell why they came to America. They gave the reasons presented by aliens in Dr. Grose's book on immigration (*Aliens or Americans?*). From these reasons were drawn telling lessons by the speaker, that sent the audience away alive to the aliens and our duty to them. Sunday evening, the 24th, the thanksgiving program furnished by the Home Mission Society was

carried out. The exercise, "Our Brothers," will long be in the hearts of the people who were there. "Columbia" was appropriately dressed, as were all of those representing the other parts. To a soft organ "Columbia" slowly came out of one of the rooms and took her place in the center of the platform; then from the other side came an Indian girl and in turn each of the others in costume. After they had all spoken, "Columbia" took the hands of those next to her and the rest joined hands while she spoke the chorus of the flag song. At the same time the flag was waved over them by one who represented an American schoolboy. When she had finished, the flag still waving, the choir sang "The Star Spangled Banner." Thus ended a most profitable week.



A Home Week Success

UTILIZING THE NEWCOMERS TO THEIR ADVANTAGE AND OURS

The pastor of the Park Street Church, South Framingham, Mass., says their Home Week concluding service was a great success, with the largest crowd in the church's record and intense reverence and interest. The local paper devotes more than two columns to the service, which was one for all nations. Pastor Chester H. Howe had with him on the platform representatives from Syria, Albania, Italy, Sweden and Norway, and an Italian band furnished music. The church was decorated with the flags of the nations, with the stars and stripes crowning all. A delegation of Grand Army veterans was present. The devotional service was in foreign languages, the Scripture being read in Italian and prayer offered in Norwegian, while a solo was sung in Swedish. The pastor spoke on immigration, on our debt to the newcomers, on the attitude we should hold towards them, and on the opportunities of brotherhood and service which are a challenge to us. At the close the representatives of different nationalities stood with him as he referred to their common worship, and then the audience sang "Blest be the tie that binds," followed by "America." There is suggestion in such a service for other pastors, when the time for a home mission service comes.



A MEMORIAL PAMPHLET

The Ruggles Street Church has published an account of the memorial service held for Dr. Robert G. Seymour, with Dr. Spalding's tribute in full. The church and its activities are also described, with portraits of those who have carried on the work.

WHERE THE CARS ARE

The Chapel Cars have been at work in the following states this year: *Glad Tidings* in Colorado; *Emmanuel* in Arizona; *Good Will* in Idaho; *Herald of Hope* in Ohio; *Messenger of Peace* in Missouri.

"OUR EARNEST CALL"

Colportage wagon No. 72, "Mrs. Alvira L. Royce Memorial," the gift of Mrs. Thomas of Pennsylvania, with its missionaries, Rev. L. E. Devine and wife, is carrying the gospel message through Eastern Washington. Mr. Devine describes the Methow Valley in the North Central part of the state as one of the most beautiful portions and destined to become one of the wealthiest and most promising as a field of labor, as soon as transportation facilities are provided. It is fifty miles long and contains six villages and towns with numerous settlements in the hills on either side. At present there are no Baptist churches, and in some of the towns no church of any denomination and but seldom any preaching services. In the country settlements there are little clusters of families about fifteen or twenty in number and the Sunday school is usually maintained, but very seldom do they have preaching.

This section has been settled for years by people who were opposed to religious effort and to the advances of civilization and gave themselves up to revelry and sin, and in many instances it became the rendezvous for the outlaw. This condition is slowly changing as a result of a new class of settlers coming in and de-

manding a change. In some other places there is still a great deal of hostility toward anything of a religious nature, but as a whole there is an earnest call for genuine Christian work. Nothing however but genuineness will ever do here because they are keen to scent deception and intelligent enough to analyze a man's work and character. There are a large number of people settled in here, and among them several Baptists who have been rather indifferent with few exceptions. We are going to make a more extended tour of this field and hold series of meetings.

CALLING FOR BIBLES FROM BEER KEGS

J. L. Whirry, missionary on colportage wagon No. 23 in Oregon, frequently has unusual experiences; two recent ones are related below. The first was in a restaurant, the second outside a saloon.

I opened conversation with a man in a restaurant in Portland while I was eating lunch and he said he was selling crackers, bread, pies and cakes; and when he asked me what my business was, I told him I was selling bread. He replied that he did not know that any one was selling bread excepting in the city and when I told him it was "the bread of life," he said we had good room for an argument, for he did not believe in Christ or the Bible. So I gave him a chance to give his reasons for not being a Christian, and then at his request I gave mine for being one. We parted; this was Wednesday noon. The following Monday I felt that I must go to the same place again for luncheon and on entering I saw my man and we sat at the same table. Immediately he said, "Wasn't that a great sermon Sunday evening?" I asked him whose sermon, supposing he had read one in the paper; but he and his wife had been to our convention and heard Dr. MacLaurin preach on the Divinity of Christ and had turned to serve Christ. I had given him a program of our meeting

and some tracts when I first met him and all had combined to help him to see Christ as his Saviour.

I find a deep hungering for Christ as I go among the homes.

While I was on the way to our State Convention at Oregon City, I passed through a little town which had a saloon, and as I drove by I noticed two men sitting on the beer kegs outside. Mr. Manley, who was taking the trip with me, said, "Some one is calling." Looking

back there came one of these men running through the dust after us and when he reached us, we asked him what we could do for him. He said he had seen the sign "Bibles," and wanted one as he had not had one since he came from Holland and he had gotten into bad company and gone astray, and so had his friend, and he begged for one for him too. So I gave him two Bibles and a good lot of instruction about the life that God would help him to live.



GUY C. LAMSON

WM. A. DAVISON

W. E. CHALMERS

H. V. MEYER

Vermont Institutes

It has been the custom of Superintendent William A. Davison, of Vermont, to hold conferences each year for the instruction and inspiration of the churches. This year he took the Sunday school and young people's society as his objective and arranged a series of ten conferences, in which he had the assistance of three of the Publication Society's representatives — District Secretary Lamson, Manager H. V. Meyer, and Educational Secretary Chalmers, of Philadelphia. In all seventy-one or more than three fourths of our churches in Vermont were reached by the institutes held at Brattleboro, Ludlow, North Bennington, Rutland, Middlebury, Hardwick, Richford and Burlington. The program consisted of an afternoon and evening session. The afternoon was given to conference and the evening to a platform

meeting. Actual conditions were considered, and all sorts of questions relating to Sunday school and young people's work were discussed. Mr. Meyer presented the business side, and Mr. Chalmers the evangelistic work, also teacher training plans and young people's work. Mr. Lamson met with the pastors in the interest of the three million dollar campaign. The entertaining churches provided supper for the delegates. The evening was devoted to educational and inspirational addresses. In spite of variable weather and long distances the attendance of workers was excellent, and many expressions testified to the value of the conferences. The Publication Society workers presented Mr. Davison with a token of their appreciation, much to his surprise. His example may well be followed by others.

FROM THE EDITOR'S NOTE BOOK

The Board of Education of the Northern Baptist Convention

At the meeting of the Northern Baptist Convention held last May in Des Moines, definite action was taken making it possible for the Board of Education to enter upon the work which had been for some time in contemplation, and the question of the relationship of the American Baptist Education Society to the Board of Education of the Convention was also happily adjusted. Under the new arrangement, the Board of Education of the Convention and the Board of Managers of the Society are to be identical in membership, though legally separate bodies. At a meeting of the two Boards held in Chicago in October, Prof. Ernest D. Burton was elected chairman of both Boards, President L. W. Riley of McMinnville College was made recording secretary and Rev. Frank W. Padelford, D.D., General Secretary of the Massachusetts Baptist Missionary Society, was elected Corresponding Secretary. The importance and difficulties of the task thus proposed to him prevented Dr. Padelford from giving an immediate answer, but after careful consideration he has consented to undertake the preliminary investigations which are in his judgment and that of the Board necessary to determine the scope and possibilities of the Board's work, and has indicated his acceptance of the office for the remainder of the Convention year. The members of the Board regard this as a happy solution of a difficult problem and are hoping that the result of these investigations will be the permanent acceptance of the office by Dr. Padelford.



Farewell Luncheon to Rev. James E. Norcross

A fine tribute was paid to Rev. James E. Norcross, the retiring New England District Secretary of the Home Mission Society, when nearly 150 men, state secretaries, pastors and laymen, recently

gathered for a farewell luncheon at the Copley Square Hotel, Boston. Many more had been invited, and of those who were unable to be present over a hundred sent messages voicing their appreciation of the man and his work. Mr. Norcross goes to the Shady Avenue Baptist Church of Pittsburgh, Pa.

Rev. Guy C. Lamson, District Secretary for the Publication Society in New England, presided and kept the speeches to schedule time. Among the speakers were Col. E. H. Haskell, who was President of the Home Mission Society when Mr. Norcross was chosen District Secretary, representing the Home Mission Society; Dr. F. W. Padelford, representing the pastors of Massachusetts; Rev. John Stewart, State Secretary of Rhode Island, representing the New England State Secretaries; Dr. W. N. Donovan, representing the I. N. Club and "incidentally the Theological Institution"; Rev. H. B. Williams, the genial humorist of the occasion, speaking for the class of '97, N. T. I., of which Mr. Norcross was a member; and Dr. Charles H. Spalding, welcoming Mr. Norcross to the ranks of those who had graduated from the school of the secretaryship.

After the speeches a few of the messages were read by Mr. W. W. Main, Secretary of the Massachusetts Baptist Sunday School Association, who acted as secretary of the luncheon committee. Among the notes of regret were several letters from state secretaries and one from Eugene N. Foss, Governor of the Commonwealth.

Mr. Norcross, in the closing speech, thanked his co-workers for their expressions of esteem and assured them that he would carry the inspiration of the occasion into his new field of work. Twenty-two years ago he left a business position to enter the ministry and now, in his Pittsburgh pastorate, for the first time receives a salary equal to that which he relinquished when he gave up commercial business.



THE BOOK TABLE

Two Notable Books

The Education of Women in China and *Notable Women of Modern China* are two products of the pen of Miss Margaret E. Burton, who made the trip to China with her father, Prof. Ernest E. Burton, of the University of Chicago. They are noteworthy volumes, giving clear light upon the position of woman in China and the remarkable educational advances made in the last half century. While written before the revolution which resulted in the Republic, the volume on Education was not written before the new education had begun. The revolution in Chinese education occurred in 1905, when by royal edict the system of centuries was set aside and a western system installed in its place. In 1909, when Miss Burton was making her studies in China, she found an active interest and enthusiasm in place of the old indifference and prejudice. She first shows what woman's education in China was before 1842, when nearly all the emphasis was laid upon conduct, when it was exceptional to find a woman who could read, and woman's mental ability was regarded as low. Then came the awakening, with the opportunities first brought to the women of China by the Christian missionaries. This is the significant point. China chiefly owes not only its new educational and political day to Christian missions, but the Chinese women in particular are indebted to this source for their new privileges. The first school for Chinese girls was opened in Singapore in 1825, by Miss Grant, an English woman, and nine years later came the first society ever established for the express purpose of work for Eastern women, "The Society for Promoting Female Education in the East,"

organized by a group of English women. From that point the development is traced. The author's conclusion is that Christian education for women in China today has an opportunity to render that nation an invaluable service. The schools must be strengthened and increased in numbers. Through them, if of the right kind, every class of society may be reached. Every woman should read this book.

Miss Burton's second book is incidentally a convincing work on Christian evidences, and furnishes an irresistible argument for Christian missions. By selecting a few outstanding characters and taking time to depict them fully, the author has brought into high light the remarkable results of Christianity in the life of Chinese women. These biographies are as effective and conclusive as Harold Begbie's stories of conversion, although having nothing in common except the power of the gospel in conversion. There could be nothing more interesting for missionary circles than the reading of these two books, which should form a part of every missionary library. Miss Burton has rendered a distinct service to woman and missions by her sympathetic and scholarly work. Both volumes are issued by the Fleming H. Revell Co., at \$1.25 net, and are illustrated.



A Great Task Completed

The Catholic Encyclopedia has been completed by the publication of Volume XV and a supplementary Index Volume which contains not only a full analytical index but such matter as brings up to date some subjects in the earlier volumes. We have spoken of the impartial treatment and scholarly quality of the work, and its

value to students. Reviewing the *Encyclopedia* as a whole, it merits high praise both for its scope and the ability with which the aims of its projectors have been carried out. It is a monumental work, covering much of the world's life and development. We doubt if such an *Encyclopedia* would have been possible at any previous period or if the Roman Catholics of any other country would have undertaken it on the generous scale of this one. Editors and publishers may congratulate themselves upon the completion of a great task, and their church and students and readers at large owe them a debt for service well performed.



Missions in the Magazines

Japan comes in for more than her usual share of attention in the current magazines. The article by James D. Whelpley on "Japan's Commercial Crisis," in the February *Century*, while given over chiefly to a discussion of commercial and national issues, points out that in the field of ethics and morals, "no national religion holds the people together, irreverence marks their attitude toward their gods, and the coarseness and sordidness of Japanese life as lived by the masses is apparent when stripped of the flimsy though wonderfully attractive screen of elaborate courtesy." There is now a plan under way to establish by statute a national religion, the form and substance of which shall be determined by the governing authorities. In the *National Review* appears a similar statement of the country's dire religious need, by E. Bruce Mitford, writing on "The Future of Japan." Shinto, the national religion, he says, offers little attraction; Buddhism flourishes among the lower classes, where it is looked upon as securing for its devotees successful harvests, deliverance from sickness, and material benefits in this life; while Christianity makes little headway and a conference of missionary bodies was recently summoned for the purpose of inquiring into the causes of its apparent failure. The alarming vogue of suicide may not unjustly be attributed to the spiritual confusion and darkness in which the whole nation walks. This same writer sees Japan's destiny wrapped up indis-

solubly with that of China. "Peking bids fair to become the Constantinople of the Far East. . . . The union — one might almost say the fusion — of the two races is inevitable." He supports this strong declaration with a fine set of suggestive considerations. A concise statement of Japan's recent internal disturbances appears in the *Independent* for January 23, under the title "A Silent Japanese Revolution," but possibly the best, certainly the most readable, of all the Japan articles of the month is that on Japanese women appearing in the February *Forum* under the title "The Man Made Woman of Japan." She is described as "an epitome of her nation's virtues," while we are told that her lot transcends that of woman in all other Oriental lands. Days were when Japan's warriors were her women, who stoically carried out the ideals of the Samurai; and are not the Japanese museums plentifully supplied with the giant swords of Japan's women warriors of former days? Again we are told that it is not the woman who coals vessels in Nagasaki harbor who deserves sympathy, for she is the freest woman in Japan; but it is the undowered lady and wife, and the little beflowered *maiko* and *geisha* who ceases to paint and rice-powder her face and calls herself old at twenty, and the poor little slave of the Yoshiwara who sits in her cage disgraced, with her obi tied in front, sold by parents and master; the toy women, the subject women — these are they whose lot is to be pitied in Japan.

An inspiring article containing a magnificent tribute to the American spirit of liberty and the heroism of American Christian missionaries is that by Ching-Chun Wang in the *North American Review* for February entitled "China's Revolution and its Effect." It may be interesting, says the writer, for many to hear that the revolution has been called in some quarters an American revolution, there is so much Americanism in it. Most of the leaders got their ideas of republicanism from America. Dr. Sun received much inspiration from the United States, within whose borders he sought a refuge when a price was on his head; the Hon. Mr. Tang Shao-yi, China's great peace commissioner, was one of the first 120 men who came to

America to study thirty years ago; the Hon. Wu Ting Fang is often called a Yankee; and so on, a large number are found to be American educated students. But the tribute to Christian missionaries must be given in the author's own words: "Then we Chinese are thankful to those Americans who have since the early forties forsaken their own homes and their dear ones to risk the oceans in coming over to our country for the Christian, or Confucian, purpose of establishing schools, starting hospitals, and building churches. We realize that the untiring efforts of these true Christians must have contributed a great share not only in making our revolution a success but in making it so moderate, so civilized, and so sane."

Another harrowing tale of Turkish atrocities and misrule is contributed to the *Contemporary* for January by Lady Frederick Cavendish, who writes of "The Peril of Armenia," and assures us that "were the six Powers as thoroughly agreed as the Balkan Allies have been that Turkish misrule must end, it would end at once."

For those who are interested in that almost untouched home mission field of Alaska there is a real treat in Alfred Holman's article in the *Century* (February) on "Alaska as a Territory of the United States." While the article is largely historical, it deals with certain phases of the social and educational life of our most northerly territory that are of importance to the religious development of its people. Another home mission article is the fine resume, in February *Current Opinion*, of Bishop Spalding's expose of Mormon origins that recently appeared in the *New York Times*, divulging the alleged fraud perpetrated by Smith in his so-called translation of the "Book of Abraham." Still another article dealing with American life is that in the *Canadian Magazine* for February, by Duncan Armbrust, entitled "Merchandising on the Frontier." It is a fine descriptive article of the Canadian Northwest, a genuine home mission field, and is well worth the reading.

A Good Example—Who will Add to This Fund?

To the Editor,—I am writing to express personally my appreciation of the manner in which you have brought *Missions* to a high standard of efficiency during the past two years, both as regards the comprehensive presentation of our mission fields in all of its aspects, as well as the exceedingly interesting articles which fill each issue.

I cannot understand how any one interested in our denominational welfare, and who is in the least degree proud of the splendid work we are doing in all our missionary fields, can fail to recognize its great value to our denomination. I hope that your service is so well appreciated you are getting large additions to its subscription list.

It has occurred to me that there may be many of our ministers and missionaries who are unable to subscribe to the magazine, and I am enclosing to you my check for \$25, with the wish that you would send as many copies as possible to those who are deeply interested in missions, and who otherwise would not receive the magazine.

Yours very truly,

EDW. H. HASKELL.

One of the Best Ways

To the Editor,—Just a line to tell you how greatly I enjoyed reading in *Missions* for November, "A Mission to the Church." I also read it last Sunday morning to my congregation before preaching the sermon. It was well received.

I frequently read a brief article from *Missions* to my church at the Sunday morning service, letting them know what is being done by our great missionary societies, etc. I do the same with the *Standard*, and thus I am trying to prepare the way for larger subscription lists to *Missions*, *Standard*, etc.

I believe this is one way we pastors can get missionary information before our people and give them a taste for more. Then they are ready for the sermon and address later.

Keota, Iowa.

HENRY WILLIAMS.

Financial Statements of the Societies for Ten Months Ending January 31, 1913

Source of Income	Budget for 1912-1913	Receipts for 10 Months	Balance Required by March 31, 1913	Comparison of Receipts with those of Last Year	
				1911-1912	1912-1913
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools.	\$513,867.22 ¹	\$182,265.04	\$331,602.18	\$174,396.81	\$182,265.04
Individuals.	280,000.00	49,446.42	230,553.58	56,298.76	49,446.42
Legacies.	81,549.00	35,193.19	46,355.81	37,654.67	35,193.19
Income of Funds, Annuity Bonds, Specific Gifts, etc.	100,517.00	78,187.01	22,329.99	71,604.79	78,187.01
Totals.	\$975,933.22 ²	\$345,091.66	\$630,841.56	\$339,925.03	\$345,091.66
					\$14,450.45
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools.	\$352,992.00 ³	\$119,195.78	\$233,796.22	\$109,752.93	\$119,195.78
Individuals.	127,000.00	8,945.93	118,054.07	10,608.90	8,945.93
Legacies.	70,000.00	70,000.00	60,000.00	70,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc.	115,985.00	72,319.28	43,665.72	95,248.59	72,319.28
Totals.	\$665,977.00 ⁴	\$270,460.99	\$395,516.01	\$275,610.42	\$270,460.99
					\$19,442.85
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools.	\$118,708.86	\$62,669.33	\$56,039.53	\$58,597.58	\$62,669.33
Individuals.	22,000.00	13,268.90	8,731.01	8,830.18	13,268.90
Legacies.	14,026.41	6,677.65	14,026.41
Income of Funds, Annuity Bonds, Specific Gifts, etc.	57,383.75	25,642.08	17,715.26	21,925.43	25,642.08
Totals.	\$198,092.61	\$115,606.81	\$82,485.80	\$96,030.84	\$115,606.81
					\$19,575.97
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools.	\$184,400.00	\$73,420.04	\$90,979.96	\$70,372.77	\$73,420.04
Individuals.	19,134.00	7,726.84	11,407.16	4,203.53	5,776.84
Legacies.	10,000.00	8,185.62	1,814.38	10,999.04	8,185.62
Income of Funds, Annuity Bonds, Specific Gifts, etc.	17,500.00	17,451.51	48.49	16,020.52	17,451.51
Totals.	\$213,034.00	\$104,834.01	\$108,199.99	\$107,595.86	\$104,834.01
					\$6,051.57
WOMAN'S FOREIGN MISSION SOCIETY OF THE WEST					
Churches, Young People's Societies and Sunday Schools.	\$83,000.00 ⁵	\$38,155.71	\$43,844.29	\$38,155.71	\$37,270.76
Individuals.	47,868.19	21,200.70	26,667.49	21,200.70	11,271.79
Legacies.	3,500.00	1,919.03	1,520.97	1,919.03	1,665.23
Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,174.00	1,120.78	53.22	1,120.78	1,231.00
Totals.	\$135,542.19	\$63,436.22	\$72,085.97	\$63,436.22	\$51,438.78
					\$110.22
					\$110.22

¹ Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

² To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.43, making the total sum required \$1,054,592.65.

³ Of this amount, \$68,419.67 is for specialts to be apportioned to the churches but to be spent for the purposes indicated only if raised as specials.

⁴ To this sum should be added the debt of the Society, April 1, 1912, of \$27,478.77, which amount is not included in the Budget.

⁵ Of this amount \$3,000.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

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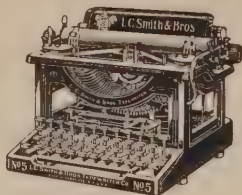
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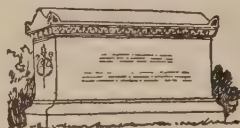
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